

METHODIST REVIEW.

(BIMONTHLY.)

WILLIAM V. KELLEY, D.D., Editor.

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METHODIST REVIEW.

MAY, 1894.

ART. I.—CONSCIENCE.

IN metaphysical discussions we are universally misled by classifications and distinctions which originate in logical convenience and have no basis in reality. "Words are substituted for ideas, and we are lost in the mazes of logomachy." While it may be impossible to wholly abandon the use of these distinctions, there should be an honest attempt to reduce the formulæ of metaphysics to the terms of common life. We may at least endeavor at strategic points in the discussion to translate the technical phrases of metaphysics into the language of the people. Much of the confusion of thought which exists respecting conscience is due to the terms employed in its consideration—terms which are common to all treatises on mental science. These phrases are employed for purposes of classification and as aids in the process of reasoning.

The human mind possesses three faculties—the intellect, the sensibility, and the will. Such is the division of the books on mental science. The intellect is the faculty that thinks, reasons, knows. The sensibility is the faculty that feels or experiences emotions. The will is the faculty that chooses, decides, acts. The mind possesses these three faculties—no less, no more. The impression made by this classification is that the mind is divisible into three parts or departments, like the heart, lungs, and stomach of the body, each of which attends to its own particular duties without interfering with the functions of its neighbors. This impression grows out of the use of the term "faculty." But this classification is merely to help our thought,

and has no basis in reality. The mind is a unit, with no parts or compartments. It operates as a unit, and all that is meant by the classification—intellect, sensibility, will—is that the human mind is capable of the three processes implied in these terms; it can think, it can feel, it can will. And these three processes exhaust its powers. It cannot do less than these; it cannot do more. And the whole mind thinks, the whole mind feels, the whole mind wills.

Now, we are prepared to say that the operation of the mind which is called conscience must come somewhere within these limits. It must be a process of thinking, or a process of feeling, or a process of willing, or a complex operation of the mind embracing two of these, or the entire three. We shall never get clear ideas on this subject until we settle it once for all that conscience is a normal mental process, and not something extra-mental; that the human mind treats morals just as it treats mathematics, or history, or science. Conscience is called "a moral sense," "a moral feeling," "a moral faculty," "a moral nature," according to the peculiar conception of the writer; the implication being that the mind, which is competent to deal with questions in mathematics, science, and philosophy, is not competent to treat moral questions, but needs some annex, or appendage, or separate "sense," or "faculty," or "nature" for this purpose. It is just as rational to speak of a mathematical faculty or a philosophical nature. If by the use of these terms it is merely meant that the human mind is capable of treating questions in morals as it treats questions in mathematics there is no great objection to their use; but the fact that "moral sense," "moral faculty," "moral nature" are persistently employed, while "mathematical sense," "philosophical faculty," "scientific nature" are unknown terms in metaphysical discussion, implies that morals are singled out as calling for some kind of treatment outside the range of ordinary mental processes. Writers speak of education as physical, mental, and moral; as though moral training is something entirely beyond the scope of mental operations. It is just as rational to speak of man's training as physical, mental, and mathematical or historical or scientific.

A careful analysis of the operations of the mind will reveal the fact that whatever differences are apparent in our mental

operations are due to the diverse materials upon which the mind is exercised. The mental process which results in conclusions respecting mathematics, or æsthetics, or logic is entirely akin to that employed in determining questions of ethics. A beautiful piece of statuary produces an agreeable state of mind; while one that violates all the principles of æsthetic taste awakens a feeling of disgust. The close affinity of ethics and æsthetics in this regard has long been recognized. But this affinity stretches beyond æsthetics. If a man in a merely abstract calculation, which has no ethical quality, finds himself asserting that two and two make five, he feels at once a disquietude of mind as a consequence. If in going through an example he detects such a mistake he is disgusted with himself and corrects the mistake with a feeling of impatience, while a state of mental placidity is established as though a great wrong had been righted. The syllogism dominates the human mind in precisely the same fashion. If its premises are stated correctly and its conclusion is reached logically the mind is at rest. If, however, a speaker should propound the following: "Whatever has taken place in a uniform manner for ages is likely to continue so to do; the sun has risen in the east since human history began; therefore the sun is likely to rise in the west to-morrow morning," the minds of his hearers would revolt from such a conclusion and be intensely disturbed. Men have been mobbed or murdered for such an outrage on the human intellect.

When we see a good or bad action in another it awakens a feeling of pleasure or displeasure, less intense, to be sure, and more limited in scope, but akin to the emotion aroused when we make the good or bad action our own. It is no doubt true that the operation of the mind on moral questions contains certain elements, such as an impression of obligation, and of merit or demerit, which are not found in the mental processes that make use of mathematical or philosophical material; and it is likewise true that the resultant emotion is more intense. But it is also true that the mental process involving conclusions in æsthetics contains elements not found in scientific investigations; and the feeling of pleasure or pain has likewise greater intensity.

What is claimed here is that conscience is simply a normal men-

tal process, involving moral truth, just as another normal process involves mathematical truth and another philosophical truth. When a man sees the distinction between right and wrong the mental process is no more abnormal than when he decides that two and two make four rather than five. And the feeling awakened when the question is decided differs from the other in degree of intensity. The decisions relating to logic and mathematics are just as binding on the mind as those relating to morals; and the axioms of logic and mathematics are just as dominating as those of morals. The mind by its very constitution revolts against any transgression of the axioms of mathematics or morals; and by its constitution the revolt of the mind is more pronounced and intense in the case of morals than in that of mathematics. Let no one suppose that the power of conscience is hereby discredited. Could we wish the mind to decide a question of right and wrong with more energy and firmness than it decides that the whole is greater than any of its parts, or that a straight line is the shortest distance between two points? When a monstrosity in the realm of art is presented to our notice the mind pronounces against it with a vigor not far below that employed in the condemnation of a gross sin; and if we are responsible for the monstrosity the feeling of loathing is only less in degree than that awakened in the conscience by the commission of such sin.

The conclusion we reach is that conscience is an entirely normal process, wholly within the limits of the powers of the human mind. To what extent conscience exhausts the powers of the mind has always been a puzzling question, and one upon which varying judgments have been pronounced. Many see in conscience nothing more than an intellectual process in which the mind perceives the distinction between right and wrong. According to this theory feeling and willing have no connection with conscience. Others limit the scope of conscience to the powerful feeling of pleasure or pain which accompanies right or wrong actions. Thinking and willing are by this view excluded from its operation. Others find in conscience a perception of right and wrong, and an intense feeling as a result of the perception, while they put the emphasis mainly on the intellectual part of the process. Still others, recognizing the presence of both thought and feeling, place the emphasis on the

feeling; while the most of those who have written on the subject consider it a double process of thought and feeling, without special emphasis on either. We may rarely find a writer who suggests that the will may have something to do with the operation of conscience. Joseph Cook and Dr. Mark Hopkins belong to this number.

It seems clear that without a process of thought to decide whether there is right and wrong, and what is right and what wrong, there could be no choice of right or wrong and no feeling of pain or pleasure as a result of such choice. The intellectual action must lie at the basis of the entire process and become a part of it. It is equally clear that the intense feeling of pain or pleasure must follow a choice of right or wrong; so that in the process the will must act before the sensibility. That intense emotion which is most commonly known as "conscience" arises precisely because we have made a choice between right and wrong. We feel the sweet emotion of pleasure because we have chosen the right, and we experience what is known as the "stings of conscience" because we have deliberately chosen and done the wrong.

The complete operation of the mind which we call conscience is complex. All the so-called faculties or powers of the mind are involved. The mind through the intellect perceives the distinction between right and wrong; the mind through the will chooses between right and wrong; and the mind through the sensibility experiences a pleasant or an unpleasant emotion as a consequence. Or, to drop the use of the word "faculties," the proposition may be stated in briefer terms: The mind sees the distinction between right and wrong; the mind chooses between right and wrong; and the mind experiences a pleasant or an unpleasant emotion as a result of its choice. What we call conscience, then, is a complex operation, taxing every capability of the human mind; and we may define it as the operation of the mind in which it perceives the distinction between right and wrong, chooses between right and wrong, and experiences pleasure or pain as a result of its choice. The human mind is capable of this entire process in its treatment of moral questions. Even more, all this is written in its very constitution. It cannot escape from this process. It may be in doubt in a particular case as to its decision; many compli-

ated situations will arise in which the mind hesitates to decide what is right and what is wrong, just as it is unable to solve many questions in mathematics or philosophy. In such a case the operation of conscience is balked at its first stage. The mind may also stand undecided in the presence of good and evil for a time; and while this is the case the operation of conscience is halted at its second stage. But when the mind finds itself capable of determining in a particular instance what is right and what is wrong—and this will be generally the case—it is hurried on to a choice which cannot be long delayed. And when the choice is made there is no escape from the state of rest or disquietude.

The thing we call conscience is simply the mind operating on moral questions just as it operates on mathematical or historical questions, and with results entirely analogous. The operations of the intellect are followed by a choice of the will, and this is succeeded by a movement in the sensibility which is either restful or disturbing. A man reads the narrative of a great battle. (1) The intellect grasps all the facts. (2) He soon takes sides. He chooses between the contending armies. The will makes its decision. (3) Then, if the side he prefers is triumphant a feeling of intense satisfaction ensues; but if the other army is victorious his soul is filled with disgust. This is something more than an illustration of the operations of conscience; it is a mental process of the same nature, the only difference lying in the materials upon which the mind is exercised.

If this view of conscience be correct it readily explains why men differ so largely in their estimates of right and wrong. Their consciences differ just as their judgments differ; for their consciences are but their judgments applied to moral questions, so far as the intellectual part of the process is concerned. It explains how Paul could live "in all good conscience" while persecuting the Church of God, and pleads for charity toward those wrong-headed men who conscientiously do a great deal of mischief and lead us sometimes to think that the only man who is worse than a man with a conscience is a man who is without one.

If conscience is a normal mental process what is known as a "seared" conscience must be developed in harmony with the laws of the mind. The apostle Paul by the use of the word

"seared" has been popularly supposed to refer to a hardened conscience which has lost its sensitiveness. More recent authorities seem to regard this as a misinterpretation. He speaks rather of a conscience "branded," as criminals were branded that they might be commonly known as bad men, and leaves the impression that the men he was condemning were of this character. Whatever interpretation we may put on the apostle's word there is such a thing as a hardened, callous conscience, which results from a perversion of the mental powers. As a man may destroy the normal action of the stomach by abuse, in like manner, to a certain extent, he may pervert the powers of his mind. And this is true, in varying degree, of every faculty or power of the mind. By always arguing on the wrong side and indulging in sophistries a man may deaden his keen and quick perception of right and wrong. Those who, like Belial, persist in attempts to "make the worse appear the better reason" will reach a mental condition in which the worse may appear the better reason. When a man sets his heart on something wrong he may persist until the intellect, under the domination of the will, fails to give a clear response. It seems evident, however, that this process of intellectual perversion can be only limited in extent, or all power of correct thought would vanish in a condition of insanity.

The will, likewise, may be debased and weakened until it no longer rules as a sovereign in the human breast. By persistently doing wrong when he might do right a man finally loses the power to do right when he may desire so to do. But the perversion here is only partial. The power to act may be destroyed, but the power to will or wish may remain. "For to will is present with me; but how to perform that which is good I find not."

The most marked perversion of the mental powers seems to be possible in the sensibility. A man may suppress his feelings until they will almost wholly disappear. Natural affection has often been almost totally stamped out of the human soul. Emotions of joy, fellow-feeling, indignation, and even sorrow have met the same fate. And the powerful emotion which is so prominent a part of conscience is no exception. The feeling of pain or remorse may especially be suppressed, until ordinarily it gives the wicked man very little trouble.

There is evidence, however, that this perversion or suppression of the mental powers is only partial and temporary. A man may live for years in a stupid mental condition, without clear thought on moral questions, the will helpless in the presence of evil, and the feelings unmoved; when, under a powerful impulse, the fogs are cleared away from the intellect, the will is strengthened for its task, and the emotions awake to new life and vigor. It seems logical that all moral reform and spiritual regeneration must be based upon the fact that the perversion of the mental powers is only partial. If a man could reach a condition in which all correct mental processes were impossible there would seem to be nothing to build upon; it would be like reforming or converting an idiot or a lunatic. It seems clear, however, that men may reach a condition of mental debasement so extreme that nothing but an impulse from the divine Spirit can awaken to correct mental action. It is the divine purpose in saving a fallen man to renew, revive, and reconstruct the original spirit, rather than to set it aside and create an entirely new being.

Henry Graham

ART. II.—TWICE ON MARS' HILL.

"Ethics gives to history its rational goal, and all morality has the perfect shaping of universal history as its ultimate end."—*Wuttke's Christian Ethics*, vol. i, p. 17.

I. WITH CLEANTHES—HYMN TO ZEUS.

THREE centuries before St. Paul reached Athens a sluggish-headed boxer, named Cleanthes, overheard a lecture of Zeno, the founder of stoicism. He became a regular attendant at the new school of the porch. A meager livelihood was earned by working at night in kneading dough and in carrying water; but he was charged with idleness, taken before the court on Mars' Hill, and his story heard. Suspicion gave way to sympathy, and he was offered ten minæ. He refused the gift. His prime trait was endurance. He may have been dull, for he was called "the ass." Nevertheless he won general esteem, and on the death of his teacher became the head of the school. He toiled with his own hands for a living. He chose death, not death him. An ulcer gave him much trouble, and he was urged to fast for a season. At the expiration of the time he declined to eat; for he said he was halfway to death, and there was no need of his twice taking the journey. Zeno compared his mind to a hard tablet, on which writing was difficult, yet when done was permanent. Cleanthes must have been not less receptive, and more creative, than some have thought. Zeno's apparent dualism of matter and force he transformed into the sublime pantheism of his hymn. Zeno caught the practical spirit of the philosophy of his age. Cleanthes gave it a mystical coloring.

This "poetical Heraclitean mystic" furnished germinal ideas that came to fruition in later days. He suggested that the cause of the ceaseless "flux" of the universe was to be found in the idea of *tension*. The notion had not been unfamiliar to Zeno and the cynics, but it had been limited to the field of ethics. Cleanthes simply extended the soul, lifting it out of ethical limitations, to account for the different destinies of particular things, and so found a cause for the flux of all things. His dullness was plainly that of a great dreamer. Yet the Stoic philosophy was essentially ethical. The porch was a school of

conduct. Every premise eyed this conclusion, every addition was secondary. While the philosophy of stoicism has been compared to Corinthian brass, the product of the "fusion of many dissimilar materials,"* it made a consistent effort to discover the science of life in a theory of virtue and its art in the practice of virtue. The progress that was made may be seen from a hasty survey of the march of ethics from early days to those of the poetic water-carrier.

The deficient ethics of Pythagoras made the body a prison for the soul, from which the soul needed release to gain a pure and pious state. The demand of Heraclitus was that the soul, a "fiery vapor," should be freed from all grosser elements. The theory of the Sophists held that man's practical relation to the external world is one of sense-qualification, and that, owing to the countless diversities of sensation, there can be no objective determination for conduct. Even the advance of Socrates, who endeavored to correct the error of the Sophists and to set up the "principle of universal objective spirit" in place of individual caprice, got no farther than the maxim that virtue is wisdom; and while he laid the first stone of a scientific theory of morals it was only the first stone.† In Aristotle, whose nature-study colored his theory, ethics is bound up with physics; and he contended that the "idea of the good" was of little aid for practical morality. He opposed Socrates and taught that we become virtuous only by the practice of virtue. The lofty view-point of Aristotle's empirical ethics enables us to understand the advantages derived therefrom by the Stoics, and also the reason for their failure. Their ethics they raised on a foundation of physics. Universal nature furnished the law of individual action. "Follow nature" is the moral maxim of stoicism. Yet a man could not be virtuous unless he were wholly virtuous. Thus stoicism furnished in its ethical theory a practical and pathetic illustration of one of the picturesque mythological stories of its birthland—the story of Tantalus, before whose parched lips the cooling wave advanced only to ebb away.

The day when Cleanthes seized the thought of the omnipotent, righteous, immanent lawgiver was for paganism like the

* Art. "Stoic Philosophy," McClintock & Strong's *Cyclopædia*.

† Schwegler, *History of Philosophy*, p. 52.

day for Israel when the prophet saw "the Lord sitting upon a throne;" like the day, too, for the "Holy Catholic Church" when John saw in the midst of the seven golden candlesticks "one like unto the Son of man." Stoicism never surpassed the lofty idea of divine sovereignty—albeit pantheistic—contained in the hymn of Cleanthes; and St. Paul on Mars' Hill was forced to go back over three centuries to find a mind in touch with his conception of the fatherhood of God.* This hymn is conceded to be the noblest approach to a Christian hymn that heathenism has produced. In the version which follows the effort of the author has been to translate line for line:†

Of immortals most glorious, many-named Jove,
Thou almighty Creator, thou Ruler above,
To thee hail! since all mortals may call thee by name;
For thine offspring we are, thy true image we claim.
And alone of earth's creatures thy voice we repeat.
I will hymn thee, and sing of thy power, as 'tis meet:
The great cosmos that rolls around earth owns the hand
Through whose potent direction its forces expand.
Thy invincible arm wields such servants of fire
That their double-tongued flames, ever glowing with ire,
Cause all nature to quake when they burst through the cloud;
Thine omnipotent arm sways the universe bowed.
While thy spirit is mingling with souls great and small,
Evermore, highest lord, thou art throned above all.
There is nothing, O God, that is done without thee.
Round the pole thou art active, on land and on sea
All's thy work, save when wicked men strive to do wrong;
To restrain their excesses of folly thou'rt strong.
In confusion lives order, th' unlovely shows fair;
Thou dost harmonize all, good from evil prepare,
For one law, ever during, the universe bands,
Though bad mortals may shun and resist its demands.
What a wretched ambition, still seeking the prize,
When the infinite law fails to charm ears and eyes!
Let them heed its just away, life and virtue are won;
But they stray far from good, seeking each one his own.
Some for glory ambitious mix strife with their toil;
Some with avarice burn, and their fellows despoil;
Others yield to sloth's charms and to dissolute joys.
Gracious Jove, robed in clouds, in the storm's loudest noise

* Paul quotes *verbatim* from Aratus, a fellow-countryman from Soli, in Cilicia: Τοῦ γὰρ καὶ γένος ἐσμέν. The passage of the hymn, fourth line, was quite likely in his mind: Ἐκ σοῦ γὰρ γένος ἐσμέν.

† The critical student may compare with this the free poetic version of Sir C. A. Elton, in *Christianity and Greek Philosophy*, p. 452.

Hailed as king! save from perilous errors mankind.
 Then grant vision, O Father, to souls that are blind;
 May they see that thy law in strict justice rules all.
 When thus honored with truth in true honor men call
 On the God whom all mortals should ever adore
 For his wonderful works; never higher men soar,
 Nor the gods, than when praising thy law and its power.

The ethical postulates in the hymn are two:

1. Its Doctrine of God. While the hymn has won credit for its doubtful monotheism it has not escaped the charge of teaching a "lofty pantheism." The *Σεῦ πολώννυμε* of Cleanthes and the "Jehovah, Jove, or Lord" of Pope may be more nearly related in philosophic speculation than has been believed. At any rate, whatever of exceptional character, dubious at best, the hymn may possess as a statement of faith in one independent Creator, it remains indubitable that stoicism developed pantheism. The porch had long before St. Paul's day abolished the feeble dualism of Greek thought and swung to pantheistic theories of the universe. Even Plato's effort at a scientific system failed. He sunk the individual in the mass. In his theology he was pantheistic, in morals fatalistic, in politics socialistic, and in philosophy he reached an extreme idealism. Zeno's effort to sever the preceding identification of God with nature resulted in making God only a "finer air;" and the distinction could not be satisfactorily made out. God is the "chain of unalterable sequences in the procession of phenomena." "Zeno's seeming dualism of God (or force) and formless matter he [Cleanthes] was able to transform into the lofty pantheism which breathes in every line of the famous hymn to Zeus."* Yet the Stoics, in abolishing dualism, fell into the opposite error, and made God the world's soul and the world God's body. So all is bound up in God, and all returns to God.

Stoicism shared with all developments of paganism the evils of having no proper starting-point in infinite spirit. The logical result of this was felt by serious minds at the period when Paul entered the agora of Athens with his new doctrines of Jesus and the resurrection. The objective basis of law was not personal; and, stirred by a nameless unrest, men were crying, "Back to the leaders!" They thought that there had been

* Art. "Stoics," *Encyclopædia Britannica*.

a doctrine of God held by the founders which had been overlooked or misstated and needed reexamination or reinforcement. Not so. They had all the truth possessed by the ancients; but it fell far short of the revelation of the preacher on Mars' Hill. Under the highest light the patient water-carrier ever threw upon the great questions of duty, Greece sank from a higher to a lower moral level. The great reason was a lack of knowledge concerning the true God. Deity, to Aristotle, was a power, not a person. "Even Plato never inquired about the personality of God." * The light-hearted, versatile, crafty Greek came to be the *Græculus esuriens* of the Latin poet's irony; art was debased, immorality prevailed, and Athens sank to shameless and nameless vices. Greece proved it true that clear conceptions of God must precede pure living. Stoicism never overcame the bad consequences of its first theological principles.

2. Its Doctrine of Man. The tendency of the efforts of the Sophists, of Socrates, and of his followers ripened in the speculations of the Stoics. These were thoroughgoing in intention, at least, to discover a way in which men might be helped to lead better lives. In the older Stoics there breathed a Semitic spirit of righteous endeavor. The origin of stoicism is full of interest to the philosophic student of history. It arose in times of political degeneracy. The Macedonian conquest ended in the centralization of power. Then came foreign triumphs, and in their train rioted greed, corruption, lack of honorable restraint, sensuality. The State grew by nourishing a growing selfishness. It could not be reformed. Yet men thought that private life might be purified, and they began the search for individual perfection. In the middle Stoics the confidence of attaining perfection passed away. The wise man became rarer than the phoenix. Still other modifications followed. Yet the seriousness of the early founders never entirely left the school, even when later teachers moved forward from the original ethical rigor to a languid philanthropy and a lukewarm piety.

The original teaching of stoicism is reflected in the last lines of the hymn of Cleanthes—man living under law. It is not so much mankind as the personal unit. In its theory

* Pressensé, *Ancient World and Christianity*, p. 38.

of the one man, the ethical unit, stoicism developed the positive side of ethical teaching as compared with epicureanism. In practice the Stoic was indifferent to public affairs, and the spectacle of the world's advancement had no fascination for his eyes. He was evermore thrown back into himself. His notion of the individual has in some details put all modern ethics in his debt. Individuality was not irrational license. Zeno had made the ethical end to be harmony with one's self. Cleanthes was "the first to define it as conformity to nature." * The Stoic rivaled the saintly mystic in the stress he put upon inwardness, for evermore intention outvalues performance. Reason is higher than brute force, than the animal in man. The rational course is one which conforms to the laws of life. Cleanthes followed his master in his notion of harmony, but went a step further toward the conception of morality as obedience to an objective law. In the maxim that a virtuous man can have no enemy, the splendid thought of the universal soul as the ethical burning-point of all law shines out to the lasting honor of the school. As mind is above matter, "right reason" in the universal soul is the source of all external harmony. The technical name for this infallible reason is *διὰθεσις*, "disposition or regulation," and from this flows all consistency. Human law is the recognition of obligation to the encompassing law of the universe. Justice is not, then, something ordained by convention, now of use, then to be cast out upon the ash-heaps. The one man must recognize the society of rational beings, of which he is a rational member, and so live for the good of others. The brotherhood of man was a distinctive dogma of stoicism. In all the relations of life thought is above pleasure. Virtue is the only good, to be sought for its own sake, and no regard is to be paid to any feeling of happiness.

But in all this the pendulum swung far past the point of rest. There was no such thing as "sin," declared by the apostle as dreadful in God's eyes. There was no such thing as free will; a mere voluntary submission to fixed law was called freedom. In the emphasis put upon intention license was given for grossest sins, in which it was said that the body was, but the mind was not, implicated. The founder of the school himself was far from controlling his animal passions, and indulged the

* Ueberweg, *History of Philosophy*, vol. 1, p. 198.

degrading vice of pederasty. Diogenes Laertius, his biographer, praises Zeno for being but little addicted to it.* The true idea of sin not being known, morality was conceived as, not a struggle, but a development which a man might secure by getting in harmony with nature. It is interesting to note the survival of this notion in the stoicism of Dr. Samuel Johnson, which he puts into the mouth of Imlac: "The way to be happy is to live according to nature, in obedience to that universal and unalterable law with which every heart is originally impressed." There was lacking, however, as the direct result of a pantheistic starting-point, any real sense of obligation. The moral idea came to be "more an object for artistic enjoyment than for actual realization." The Stoic failed to see how there could be any separateness of personality and not at the same time self-centering personality. Hence, man was regarded as able to supply the springs of moral power within. Then, when the pendulum of philosophy swung to pantheism, fate came to the front. "*Fata nos ducunt*" was the cheerless dictum. As only the wise man can attain perfection, stoicism taught an "aristocracy of ethics," and true morality was restricted to the few.

As to the future there was much uncertainty. Cleanthes gave immortality to all, Chrysippus to a few noble souls. Seneca wavered; Aurelius indulged a vague aspiration. Thus, since no personal God superintended human affairs, since free will was only a name, since hope had no eye for the rewards of personal immortality, and since fatalism rendered the pursuit of happiness an illusion, the Stoic ideal was one of passionless unselfishness; "the martyr's ecstasy of hope had no place in his dying hour."† The leaders alone could expect posthumous fame. Out of this theory of virtue there grew a sort of pride that held all mercy and tenderness in contempt and favored no disposition to mingle with the actual world. The sage was never to repent of anything. He never needed forgiveness; so he never granted it.‡ As reason is all, the body is naught. Suicide is the easiest "way out," and the sage is most heroic when he bids life a willful farewell. "The time of his departure" he held in his own hand. Many a Stoic was loyal to his theory, as testify the deaths of Zeno, Cleanthes, Cato, and Seneca.

* Lecky, *European Morals*, vol. II, p. 394.

‡ Wuttke, *Christian Ethics*, vol. I, p. 36.

† *Ibid.*, vol. I, p. 178.

Notwithstanding all this, stoicism, even in its imperfect efforts, bettered a bad age. It ascended the throne of the Cæsars in the creed and life of Marcus Aurelius. And, though eminent Stoics may have been wanting in later days, the breath of the early earnestness had not left the body of the national life. It had its poets—Manilius, Lucan, Persius. It affected Roman morals through the writings of Cicero, of Seneca, of Epictetus, and of Aurelius. The Roman conception of general and systematic law was the empire's chief debt to stoicism. It has affected all modern jurisprudence. "To this day, when the 'state of nature' is proclaimed or the dogma is alleged that 'all men are born free and equal' Stoic fantasies are revived, without their origin, their import, their applications, or their restrictions being suspected."* Stoicism has survived the early days of Christianity. It would be an interesting study to discover how much Christian theology has been affected by it—for example, in the necessarian doctrine of divine sovereignty. From the law based upon Stoic physics, by which the unit, though claiming to be self-poised, was supposed to be absorbed by and into the universal, it is but a step to the Calvinistic doctrine of divine sovereignty, in which a tendency has been noticed to physical as well as ethical necessarianism; and it is only one more step to materialism.† Its reappearance to-day, in its "counterpart in the scientific fantasies of Huxley and in the cosmical reveries of Helmholtz and his fraternity," suggests the existence of social and intellectual conditions such as caused Athens, at a crisis in her moral history, to extend such cordial welcome to the founder of the Stoic school.

II. WITH ST. PAUL—SERMON ON THE "UNKNOWN GOD."

The hymn of Cleanthes and the sermon of Paul mark the highest conceptions of the ethical purpose of man, the one from the view-point of natural religion, the other from that of revealed religion. As the non-Christian philosophy of to-day is in some features attempting a revival of Stoic ethics, a contrast will not be unpractical nor unprofitable.

When St. Paul walked into the agora, or "market," at Athens he encountered "certain philosophers of the Epicureans, and

* Dr. G. F. Holmes, art. "Stoics," McClintock & Strong's *Cyclopædia*.

† Dr. W. F. Warren.

of the Stoics." The "garden" of the former was not far distant, and the "porch" of the latter bordered upon the northern side of the agora. Paul's daily discussions with these philosophers ended with the sermon on Mars' Hill. Looking down from the hill St. Paul saw on the "painted porch," which gave its name to the school of Cleanthes, the frescoes of old heroic days, especially of the battle of Marathon. In that conflict a few fought against many; so in like manner the apostle confronted the multitude on the hill. The Greeks won at Marathon; so here did the missionary. And as the painted wall preserved the glory of the former, so for all time the lettered page has kept the more enduring fame of the man who "fought the good fight of faith." The judges now are the ages.

While it is not the purpose of this paper to discuss the feeling of fellowship that may have existed between Christianity and stoicism, no one can read the sermon of the apostle without a suspicion, at least, of the sympathetic recognition by the sermon of its kinship with the hymn. In their local origin they were alike. Stoicism was not pure Greek, but the firstfruits of the free interaction between Greek and Eastern thought after Alexander. Cleanthes was one of the few exceptions to the non-Greek citizenship of every eminent Stoic. Christianity, too, came from the East. St. Paul quoted from a fellow-countryman. The cosmopolitanism of the hymn was set forth in the "one law, everduring," and its greatest triumph was won at Rome, when stoicism expressed itself in a national ethical habit of thought and life. The cosmopolitanism of Christianity outran the limits of legal bonds and encompassed the world with its doctrine of "grace." Stoicism lacked sympathy, yet it enlarged the range of human fellowship and held to a sense of universal humanity. It "converted friendship from an indulgence to a duty." It did in some measure check demoralization, and by its propædæutic relation to Christianity made way for its rapid spread. St. Paul's feeling found expression in his courteous introduction, wherein, far from charging his hearers with being "too superstitious," he bridged the chasm of prejudice by commending them for their carefulness in religion; and in his quotations from their poet he made common cause in claiming divine parentage for all men.

Lack of space forbids an extended exegetical analysis of either

the hymn or the sermon, nor is it needed. Deeper study of the sermon commends De Wette's approval of it as a "model of apologetic style of discourse." The logical movement is as simple as it is strong. The apostle, after his conciliatory opening, declares his purpose to teach them the true God. He announces him as the world's Creator (verse 24), as independent (verse 25), as Creator of mankind in one great fellowship, despite their wide diffusion (verse 26), declares it man's duty to seek him (verse 27), then, following the immortal line from the hymn (verse 28), describes him as a spiritual God (verse 29), states his forbearance, and urges men to repentance now, for Christ's resurrection makes certain a day of judgment. Here clamor silenced the preacher. "Jesus and the resurrection" were stumbling-blocks to Greek thought. To change the figure, they were the twin stars of the new faith, and their fixed radiance, far outshining the mythic benignity and splendor of the "Twin Brothers," has been the guide of gospel heralds to all forms of vagrant paganisms.

The ethical postulates of the sermon are *three*:

1. Its Doctrine of God. The sun of truth was at meridian on Mars' Hill. The degree of difference between the ethical positions of Cleanthes and of Paul is not to be discovered by contrasting passages taken from the New Testament and from the *Meditations of Marcus Aurelius*. The difference is not that between two schools of philosophy. "The ethics of paganism were part of a philosophy. The ethics of Christianity were part of a religion." * The only sufficient basis of morals Paul preached in his doctrine of a personal, independent Creator of worlds and of men; loving man, yet holding him responsible for his conduct; demanding spiritual worship, hence not to be imaged in stone; getting in touch with men by means of his Son, the world's only Redeemer; at once holy, yet patient toward unholy men; separate from men, yet seeking entrance into contrite hearts. "Only where the moral idea has its absolutely perfect reality, in the personal holy God, has morality a firm basis, true contents, and an unconditional goal." † The advance of the sermon beyond the hymn shows the folly and failure of the natural theology of the present day, which draws from the common soul of man its only confirmation of

* Lecky, *European Morals*, vol. II, p. 1.

† Wuttke, *Christian Ethics*, vol. II, p. 80.

truth. The "absolute religion" finds the spring of progress in humanity. The "spontaneous gospel" puts aside the historic revelation. It affects to be constructive and progressive, when, in fact, it is destructive and retrogressive. "It is carrying men afresh to paganism." * It has been well said that "the distinctive feature of Christianity is that henceforth the law (legacy from Judaism) is not contemplated apart from the personality of God;" † not only so, but the revelation of the divine personality is that of one compassionate. The Father evermore sees the wayward son "a long way off" and goes out to meet him. If Cleanthes's hymn, not unlike Judaism, emphasized *law*, Paul's sermon exalted *grace*. Thus the restraint of law becomes the constraint of love. "Ancient philosophy never opened the mine of happiness which lay in this principle. It was a discovery, like that of a new scientific principle, when it was made; and Christianity made it." ‡

2. Its Doctrine of Man. Man is like God. In origin we are his "offspring," in destiny his "sons." Man's personality is in the mind of the apostle, yet he does not stop there. Personality sets apart man as capable of communion with God. But under present conditions this personality, having intelligence, conscience, will, is, though a free agent, subject to sin, is capable of holy living, needs to repent, faces the day of judgment, and is heir to an immortal destiny. Such is man in St. Paul's mind. The chasm is too great between the Stoic anthropology and that of St. Paul to demand more than the preceding generalizations. How great it is will appear more clearly in the consideration of the third postulate of the sermon.

3. Its Doctrine of Christ. The previous emphasis of the difference between the two greatest ethical systems of history is here multiplied many fold. The crowning point of unlikeness is here unveiled. A difference of degree sets the sermon above the song, in the superiority of its theology and anthropology. In its Christology the sermon is as far above the song as brightest day is beyond darkest night. There are no common terms of comparison. The Judaic postulates concerning God and man lifted the preacher far away from those of the poet; but the real, the immeasurable difference is not felt till

* Hardwick, *Christ and Other Masters*, p. 18.

† *Lux Mundi*, p. 405.

‡ Mozley, *University Sermons*, vol. ix, quoted in *Lux Mundi*.

the doctrine of the God-man is reached. In him the "ideal sage" of stoicism, dreamed of, but never met, was revealed. The best that Zeno, Cleanthes, and Chrysippus could do was to look back to the stonecutter moralist of Athens. "Socrates sat for the portrait of the Stoic sage; the Stoics strove earnestly to build up their inner man after the pattern of the virtuous wise man, whose lineaments they borrowed from the transfigured and lofty form of Socrates."* Stoicism pointed with a palsied hope the path where a victory might be won, but did not win it, could not win it. The philosophy was too subjective; the human personality was too self-centered; the goal was too far removed or an utter impossibility. The touchstone of a true science and a true art of morals is Jesus Christ. He is the full measure of the gap between the two systems. He is, first, the *pattern*, and, secondly, the *power* of the ideal life.

1.) The Pattern. Stoicism sought "a subjective criterion of truth that may assure the determination of true and false ideas;"† but the outcome of the endless debates in the porch was scarcely more than a philosophic game of battledoor and shuttlecock. The objective, historical, personal, peerless Christ is the world's criterion—he and none other. No pardon need here be asked for introducing at length the famous passage of Mr. Lecky:

It was reserved for Christianity to present to the world an ideal character, which throughout all the changes of eighteen centuries has inspired the hearts of men with an impassioned love; has shown itself capable of acting on all ages, nations, temperaments, and conditions; has been not only the highest pattern of virtue but the strongest incentive to its practice; and has exercised so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and to soften mankind than all the disquisitions of philosophers and all the exhortations of moralists. This has indeed been the well-spring of whatever is best and purest in the Christian life. Amid all the sins and failings, amid all the priestcraft and persecution and fanaticism that have defaced the Church, it has preserved in the character and example of its Founder an enduring principle of regeneration.‡

History repeats itself. The old-time hunger is the present day hunger. Men yearn for personal sympathy. What we

* Noack, in Ueberweg's *History of Philosophy*, vol. 1, p. 187.

† Albert Schweigler, *Handbook of the History of Philosophy*, p. 124.

‡ *European Morals*, vol. II, p. 8.

call the evidential system of Christianity had little place in the overthrow of Roman paganism,* and the present tendency to acknowledge the supremacy of a Christocentric theology and anthropology is repeating the earliest experience of the Church and will, beyond doubt, gauge the rate of progress of truth and morality in days to come. The loving sympathy of the everyday life of Jesus had no counterpart in the rigor of stoicism. We emphasize this feature of virtue's Pattern because it affords the chief contrast to the coldness of Stoic righteousness. The true cosmopolite was not Aurelius, when he said, "An Antonine, my country is Rome; as a man, it is the world," but Jesus, when he said, "I am the good Shepherd," and invited all who labored and were heavy laden to come to him for rest. Stoicism may have presented cases of unselfishness, but theory, and not practice, had the right of way. The emotions were suppressed; in building up their colossal egotism the Stoics inserted no heart and, declaring pain no evil, seldom bestirred themselves to rid their fellows' homes of want, of weakness, or of death. While they professed to popularize philosophy they failed to reach common men. Their standard was unattainable. They lacked a passionate enthusiasm.

Christ's tender sympathy was capable of boundless reaches of endurance. It is told of Epictetus that he warned his master that his leg would be broken if he kept on beating him, and then, when further cruelty broke it, said calmly, "There, I told you so." This was heroic, and Celsus quoted it against the early Christians: "Did your leader, under suffering, ever say anything so noble?" To this Origen made the fine reply, "He did what was still nobler—he kept silence." The passion of Jesus was never fury, the calm of Jesus was never lethargy. In youth he talked to doctors of the law with becoming dignity; in manhood he condescended to the prattle of children; in his holiness there was no asceticism, nothing forbidding; in the lighter social relations there was an exquisite discrimination between frivolity and cheerfulness; in his holy life there was an element of passion, "which differentiates it from philosophic conceptions of virtue as a tranquil balanced state."† The pupil learned well from his Master. St. Paul was not less exacting of self than

* *European Morals*, vol. II, p. 385.

† *Lucæ Mundi*, p. 415.

Cleanthes, but his virtue was characterized by an abandon of love to his Lord, utterly foreign to any adherent of an ethical system whenever the majestic center is not a personification of love. The bland arrogance of Stoic virtue-pride was unknown in all his "boasting," for his fiery propagandism sought only the exaltation of the cross of Christ. He daily illustrated the saying, as true as incisive, "No heart is pure that is not passionate; no virtue is safe that is not enthusiastic." * It has been noticed that the arena of ethics has seldom seen such failures, flowing from "unrelaxing virtue . . . united with so little enthusiasm," † as those in which Stoic energy attempted a display of its prowess. In the struggle to spread truth and to purify life Christianity showed an enthusiasm unknown to the ethics of paganism. The school of Christ has what Dr. Chalmers called its distinctively "aggressive attitude." The idea of duty is not necessarily aggressive. The world was won because St. Paul and his followers were "constrained by love." In the strong arms of this love were laid the want and weakness and woe of all men. The philanthropy of the Stoic came far short of the "charity" of the saint. While no fault is found with the fractional successes of partial power, all honor is due to the results of full surrender to a full revelation. "There is no sin in the magnanimous pride of the heathen; there is more humanity in the quick sympathy of the Christian." ‡ The strange contrast between the self-denying asceticism of the early Christians and their tender sympathy with all forms of suffering has been framed in such thoughtfulness by Professor Seeley that it would be a loss not to refer to it:

In the times of the Roman emperors, there appeared a sect which distinguished itself by the assiduous attention which it bestowed upon the bodily wants of mankind. This sect set the first example of a homely practical philanthropy, occupying itself with the relief of ordinary human sufferings, dispensing food and clothing to the destitute and starving. At the same period there appeared a sect which was remarkable for the contempt in which it held human suffering. . . . These two sects appeared to run into contrary extremes. The one seemed to carry their regard for the body to the borders of effeminacy; the other pushed stoical apathy almost to madness. Yet these two sects were one and the same—the Christian Church. §

* *Ecce Homo*, p. 14.

‡ Blackie, *Four Phases of Morals*.

† Lecky, *European Morals*, vol. 1, p. 284.

§ *Ecce Homo*, p. 130.

2.) The Power. The man is the *pattern*—the God is the *power*. Cleanthes's hymn knows no release from the "strength of sin." No idea of redemption clothes the stately rhythm of its lines with a softer beauty. The deity of Jesus Christ, his atonement, his resurrection, were, indeed, a revelation to the Areopagites. Herein is the chasm widest between the philosopher and the preacher. Paul proclaims Christianity as "something vastly greater than a system of morals. It is a divine way of salvation, that is, of deliverance from sin, as well as from its effects." The barrier, sin, which Cleanthes could not over-leap, was removed by the cross of Christ. The pattern and the power were henceforth within the reach of wayfaring men. The aristocratic spirit of Stoic morals had no echo in St. Paul's invitations to all—Jew, Greek, bond, free, male, female—to become new creatures in Christ Jesus.

The moral renovation of society begins with the regeneration of the individual. No effort that teaches men how to live without God can reform society or assure good rule or bring peace to stormy souls. The divine Christ alone is equal to the huge task now inviting all the powers of our civilization. He alone sanctifies all the relations of life.

We dare not lose sight of this, especially in view of the growth of a desire on the part of some to put God out of their thoughts. Atheism is barbarism. The latest illustration of this is seen in the revival by Professor Felix Adler of the Stoic views of the beneficial effects of suicide, and even of compulsory death. He advocates judicial methods of putting an end to the lives of those who, from pain, want, or other ills, are a burden to society. It is but one step from the separation of morals from religion to the collapse of a social order that has no sanction for its commandments, no safety from the inroads of evil powers. Professor Adler's proposition is the sword of Brennus, the chief of the Gauls, cast with barbarian ruthlessness into the scales wherein the troubled modern state is weighing out a ransom for her peace. He says, as the Gaul to the Roman tribune, who complained of unfairness, "*Væ victis!*"—"To the wall with the weakest."

The student of comparative ethics is warned in time. He does well to realize, with Cousin, that "Christianity is a discipline of life; stoicism was nothing better than an apprenticeship

for death." As a philosophy it failed to conquer skepticism. As an ethics it failed to conquer sin. In practice it took refuge in suicide, where its vaunted heroism before the sword's edge revealed its cowardice for further conflict. With no light adequate for life the philosopher plunged into death's deeper gloom. The saint, with the torch of a rational faith held out far ahead, is yet willing to suffer on and on. The Stoic's pride would not let him live on in pain. The saint's patience would not allow him to drop the cross to gain an easier crown.

With the court on Mars' Hill we vote our sympathy for the self-denying student. But, coming to the same court three centuries later, we vow allegiance with the self-sacrificing saint to the world's only Lord and Saviour, its true ethical head. Once on Mars' Hill the judgment was in money—Cleanthes received ten minæ. Again on Mars' Hill the judgment was in souls—"Certain men clave unto him and believed."

R. G. Stevenson

ART. III.—DANTE ALIGHIERI AND THE "NEW LIFE."

AMONG the cities of the Old World famous for their beauty none have won such universal admiration as Florence, the city of flowers, situated in the heart of Tuscany, on the banks of the river Arno. It may be that one's first impressions are disappointing, especially if he arrives in the city at the close of some hot summer day, after a long journey in the cars from Bologna or Genoa. From the window of his cab he sees narrow, treeless streets, hot and dusty sidewalks, and the Arno itself, shrunk by summer's heat, lays half bare its sandy channel. But let him wait until the cool of evening comes, and then take his first walk along the banks of the river, across the Ponte Vecchio, one of the oldest and most picturesque bridges in Florence, and up through the Via dei Bardi, dear to all lovers of *Romola*, until he reaches at last the Piazzale Michelangelo, with its statue of David, towering over the city below. The sun is setting behind the distant Pisan Mountains, and the west is bright with that peculiar, soft glow found only in Italian skies. The shades of night are beginning to fall, and the long rows of lights along the bank of the Arno wind and twist like glittering serpents until they are lost to sight amid the heavy foliage which forms a dark background against the city itself. Back of him the moon is rising above the round shoulders of that hill over which, six centuries ago, the shepherd-boy Giotto was led by Cimabue, who had found him in the fields and was now bringing him to Florence to make a great painter of him. Down at the observer's feet the city is lying in the half darkness. He sees the graceful tower that crowns the massive Palazzo Vecchio, the dome of the cathedral, and the roofs and spires of numberless houses and churches. As he stands there leaning against the stone parapet and listening to the voices of the children at play below, voices mingled with the strains of music from some public garden, his heart must indeed be "as dry as summer's dust" if it does not thrill with joy at such a scene.

But beauty is not the only claim that Florence has to the love and reverence of mankind. The memory of the past follows one here at every step. No city built by the hand of

man has exerted so mighty an influence on that form of civilization which finds its expression in the arts of painting, architecture, and sculpture. Stand on the banks of the Arno and look down the long, narrow square of the Uffizi, surrounded by open porticoes and bounded at the upper end by the Palace of the Signoria and the statues at its foot. The pillars of the colonnades are adorned with the statues of the great Florentine sculptors, painters, poets, historians; and no other city in the world could gather together such a galaxy of great men. Read some of the names on the pedestals as you walk slowly toward the sunny square of the Signoria—Giotto, Fra Angelico, Michael Angelo, Macchiavelli, Savonarola, and, greatest of all, Dante Alighieri. Even to-day the city is full of reminiscences of the great poet. In the square of the cathedral you can see the old Church of St. John—"il mio bel San Giovanni," Dante calls it—which was the chief church of Florence in his day, for the Duomo had not yet been built. Near by Giotto's tower they still show a stone where the poet is said to have sat and watched the building of the tower; "*Sasso di Dante*" is the inscription upon it. As one walks along the narrow street of San Martino his eyes rest by chance on a tall, narrow stone building, and the words over the door, "*Casa di Dante*," tell you that this was the birthplace of the poet. Not far off is the church where the poet was married to Gemma Donati, while a few streets away is the site of the palace of Folco Portinari, the father of Beatrice.

Dante Alighieri was born in dark and troublous times. The year after his birth, 1266, is memorable as the date of the battle of Benevento, where Charles of Anjou conquered Manfred and destroyed forever the power of the Hohenstaufens. It may not be out of place here to say a word or two concerning the history of the times; some general idea of them is indispensable to a clear conception of the life and works of Dante. The story of the ruin of the Roman empire and of the invasion of barbarians from the North is well known. Out of the materials that survived the wreck of empires the remnants of the Italian people, together with the Lombards, Goths, and Vandals, formed a new order of society. Toward the ninth century cities began to rebuild their walls. Industry, arts, agriculture, which had lain dormant for so many years, began to give signs

of awakening life. With the growth of the cities came hostility between them and the nobles. The latter had lived for the most part in mountain fortresses until the prosperity of the towns allured them thither.

There were two rival powers in Italy during the Middle Ages who claimed sovereignty over all—the German emperors, who since the days of Charlemagne claimed to be the heirs of the old Roman empire, and the pope. Until the election of Pope Gregory VII, in the eleventh century, no one had questioned the supremacy of the German emperor. This pontiff, who was a man of boundless ambition, and who changed the whole spirit of popedom, claimed the right of investing the German bishops, a right hitherto remaining in the hands of the emperor. There is no need of reviewing the oft-told story of the ruthless war waged by Hildebrand against Henry IV—how he hurled the anathemas of the Church and set son against father, and how he crowned his haughty arrogance by that famous scene at Canossa, where the ruler of the western world stood three days in the snow outside the castle walls, until it might please his holiness, the bishop of souls, to grant him his presence. Suffice it to say that from this struggle over the investiture of bishops arose those endless wars between Guelfs and Ghibellines. Every city in Italy was divided into two parties—the Guelfs, who espoused the cause of the pope, and the Ghibellines, who sided with the emperor. Owing to this constant state of warfare houses were built like fortresses, with thick walls, high, narrow windows, and doors of massive oak. In times of conflict chains were drawn across the streets, barricades thrown up, and murder and pillage ran riot.

The political complexion of various cities changed from time to time as the parties rose or fell. At times the Guelfs had the upper hand and drove out the Ghibellines; and then the rôles were changed, and the Guelfs were exiled in their turn. These different parties after a time lost their original significance as partisans of pope or emperor, and often expressed only private quarrels. Great families were at feud with each other. Thus, in Florence, the terrible disorders of the Whites and Blacks—the *Bianchi* and the *Neri*—which finally engulfed Dante in ruin, had their origin in a private quarrel. The principal families of the city at this time were the Buon-

delmonti and Amidei, the Uberti and Donati. A half century before Dante's birth one of the Buondelmonti, who was a Guef, had been engaged to a daughter of the Amidei, a Ghibelline family. Urged by a widow of the house of Donati, however, he broke his engagement and married the daughter of the widow, who belonged to the same political party as himself. The Amidei, deeply insulted, lay in wait for the young Buondelmonti and slew him on the Ponte Vecchio, at the foot of the statue of Mars. The whole city was immediately thrown into a state of warfare; family was arrayed against family, and fierce encounters took place in the streets. Hardly a day passed without swords being drawn, the tocsin sounding, and bloody brawls taking place in the streets. This party hatred became so fierce that once, after the battle of Monte Aperto, in 1260, when the river Arbia ran red with blood, the victorious Ghibellines seriously considered the advisability of razing Florence to the ground and building a new city at Empoli, a small town on the road from Florence to Pisa. It was Farinata degli Uberti, one of the most distinguished warriors and eloquent orators of his time, who successfully opposed this plan.

But in spite of war and bloodshed, of constant change of government and magistrates, the city grew greater and richer. It was the money center of Europe, commerce flourished, and art in its noblest expression had its cradle there. At the time Dante was born the appearance of the city was not the same as it is now. The Duomo, Giotto's tower, the Palazzo Vecchio, and the Church of Santa Croce had not yet been built; but before he died all this noble cluster of buildings had been begun. Life was gay and brilliant. The contado was cultivated by active peasants; the city possessed thick walls, strong towers, and streets flagged with stones. Old Giovanni Villani, in his chronicle of Florence, dwells upon the luxury and display of the citizens.

Biographers often claim that the family of Dante was a noble one. It is even claimed that he traced his descent from one of the patrician families of Rome. We cannot trace his ancestry further than the twelfth century—to that Cacciaguida whom the poet meets in the heaven of Mars and who foretells to him his future woes. The family of his mother, Donna Bella,

was likewise of obscure origin. All authorities agree that Dante Alighieri was born in May, 1265. We know but little about his early life; we can only guess as to his experience at home and school and the friends he made. The testimony of Boccaccio is looked upon with suspicion by Dante scholars. He tells us that the boy Dante did not join in childish sports and frolics, but gave himself up to the study of the liberal arts, in which he became marvelously expert. It is probable he obtained most of his knowledge from books without a teacher, although a passage in the "*Inferno*," where the poet speaks of the "dear paternal image" of Brunetto Latini, has led some to conclude that the author of the *Tesoro* was his teacher. Even this, however, must remain in doubt.

But although we know so little of the facts of his early life we can form a good idea of his character, both from his own writings and the opinions of the early biographers. We know that he was a man of keen intellect, and yet of extreme sensitiveness of feeling; he loved equally to bury himself in mysticism and to struggle with the intricate problems of the scholastic philosophy. Boccaccio says, "He was endowed with wondrous capacity, a most retentive memory, and a clear intellect;" and Giovanni Villani says that by reason of his knowledge he was somewhat presumptuous and haughty, that he was never affable, and did not know how to converse with the laity. Dante shows himself in his works to possess wide and deep information. The "*Divine Comedy*" embraces all the science of the time. He was proud-spirited and full of contempt for all that degrades man. He gives up his dearest hopes rather than humble himself before injustice. But side by side with fierce hatred of his enemies we catch glimpses of tender pity and of soft compassion. The man who painted the wonderful pictures of Francesca da Rimini and Ugolino in the tower of hunger must have had a heart as tender and as easily touched as that of a woman. But Dante was not merely a man of books. He interested himself in politics, and was willing to give and take his share of hard blows when necessary. In the battle of Campaldino, June 11, 1289, in which the Guelfs of Florence defeated the Ghibellines of Arezzo, Dante was present, "no child in arms," he says in the "*Convito*," "and I had much fear, but in the end the greatest joy, on account

of the various events of the battle." About 1292 Dante married Gemma, the daughter of Manetto de' Donati. By this marriage he had seven children. He is utterly silent concerning his family, wife, parents, brothers, children. We have no reason, however, for believing otherwise than that Gemma was virtuous and that his domestic life was happy. Perhaps she was "the gentle lady" who comforted the poet on the death of Beatrice, of which we shall speak later. She did not share his exile, nor was this possible at first, on account of the tender age of her children.

The Florentines, under the leadership of Giano della Bella, had passed laws to the effect that no noble or grandee should be eligible to the office of prior, the highest in the gift of the city. Every aspirant for office must enroll himself in one of the guilds or professions. Dante at the age of thirty was enrolled in the guild of physicians and apothecaries, and in 1300 he was elected one of the *priori*. The office lasted only two months; yet, as he himself says in a letter quoted by Leonardo Bruni, "All my woes and misfortunes had their cause and beginning in the unlucky election of my priorship." It was at this time that Pope Boniface VIII sent Cardinal d'Aquasparta to pacify Florence. On being opposed by Dante and his colleagues the pope in anger sent to France for Charles of Valois and bestowed on him the title of Pacificator of Italy. Charles entered Florence on the 1st of November, 1301, and treated it as a vanquished city. Houses were destroyed, goods were confiscated, and many citizens were banished. Among the latter was Dante, charged with being a forger and bribe-taker. On the 27th of January, 1302, he was condemned to pay a fine of five thousand florins. If the sum was not paid in three days his goods were to be confiscated and destroyed; if it was paid he was still to be exiled two years from Tuscany. About forty days later he was charged, first, with not having obeyed the summons, and, secondly, with not having paid the fine. Therefore he was condemned to be burnt alive if ever he came within the jurisdiction of Florence. Years after, in 1311 and in 1315, his name was mentioned as that of a rebel and outlaw. Villani, the most trustworthy of all ancient authorities, says the only cause of his banishment was that he favored the White party, although nominally a Gueff. From this time on

Dante separated himself from his family traditions and became a Ghibelline and a supporter of the German emperor.

This exile must have been a terrible blow to Dante. He was yet young, eager for honor and fame, and loved his native city with passionate devotion. And now at one fell stroke he was cut off from home and family, his property confiscated, and he himself, driven into ignominious banishment, forced to become a wanderer and a beggar on the face of the earth. No wonder that at first he devoted all his energies to endeavoring to reenter Florence. The supreme desire of his life for three years was to return to the city where his family and friends were and where he had passed his youth. But he soon became weary of the companions among whom fate had cast his lot—fierce, scheming, unprincipled, the great family of bitter and disappointed partisans. He left them and, to use his own language, made a party for himself. His ancestor, Cacciaguida, in the nineteenth canto of the "*Paradiso*," while foretelling to him the trials of his exile, says, "Thou shalt prove how salt is the taste of others' bread, and how hard it is to descend and climb another's stairs; but that which most of all will weigh heavy on thy soul will be the evil and foolish companions whom thou shalt fall in with in this valley of exile." During these three years he is said to have written a letter to his fellow-citizens, full of pathetic pleading and beginning with the words, "*O popule mi, quid feci tibi?*"—"O my people, what have I done unto you?" But neither tears nor entreaties, threats nor open warfare, could unlock the gates of the city to him who was destined to be the glory, not only of Florence, but of all Italy. He seems finally to have accepted his exile as inevitable and, like the strong man he was, adapted his work to his life. Once only, years after, did a gleam of hope light up the dark path of the lonely wanderer. In 1308 Henry of Luxembourg ascended the throne of the empire, and in 1310 entered Italy, which had been neglected by her rulers for over fifty years. Dante, once more hoping to return to Florence, wrote a letter full of fierce reproach to the Florentines, and another letter to Henry, urging him to hurry on his work of regenerating Italy. Henry besieged Florence for one month, then went on to Pisa, but died in 1313. After his death Italy, like a ship without a pilot, was tossed about on the waves of political disaster, and not until long centuries later,

in the year 1870, did the poet's dream of a united Italy find its realization.

The whole period of the exile is so obscured by myth and fiction that it is difficult to separate the true from the false. Almost every city in Italy claims the honor of his presence, and Belgium and France, and even England, are said to have been visited by him. The poet's movements during this period are shrouded in obscurity; yet from time to time the mist rolls away, and we catch a glimpse of the wanderer climbing some mountain pass, wending his way through plain and valley, or, like a lost soul from the spirit world, threading the crowded streets of some great city. Legend has been busy with the poet's life, and has woven many a beautiful story of these days of exile. It is said that at the close of a long summer's day a stranger, weary and travel-stained, knocked at the door of the monastery of Santa Croce, near Spezia, which is situated on the hills which look out over the blue waters of the Mediterranean, just above the spot where, long years afterward, the body of Shelley was washed ashore. When asked what he desired the only response the stranger made was, "*Pace, pace*"—"Peace, peace." But, leaving aside tradition, we know that Dante spent some time in the University of Bologna, where he studied hard and his eyes became weak, so that the "stars were dimmed with a kind of whiteness." We know that he visited also Padua, where he lived in the street of St. Laurence and must have met Giotto, who was at that time engaged on the frescoes in the Church of the Madonna dell' Arena.

It was in the beautiful city of Verona, with its old palaces, marble-faced churches, lofty towers, and picturesque old bridge, that Dante found his first refuge in the palace of Can Grande della Scala. There are few places in Italy, or indeed in the world, where so many periods of the past are illustrated by the present as in Verona. First we may see the Roman city, of the time of Pliny and Catullus. Then the scene changes, and we see the half-barbaric splendor of the Verona of the *Nibelungenlied* and of Theodoric the Goth—Diedrich von Bern, as the old German legends call him. Still again a change, and we see the streets of the mediæval city, where the followers of the Montagues and Capulets engaged in their fierce brawls. The story of Romeo and Juliet is said to have occurred in

Verona in 1302, a few years before Dante's arrival; and we love to think that the poet who has immortalized the touching story of Francesca da Rimini's love and death knew that other story of love unto death which forms the subject of Shakespeare's tragedy. Dante was heartily welcomed by the head of the noble Ghibelline family of the Scaligers, and lived probably a number of years with him. He is said to have owned property at Gargnano, near Verona, where he wrote the "Purgatory." His daughter married into the Veronese family of Serego, the descendants of which are still living. We can almost see the sad and melancholy figure of the poet as he moved silently among the brilliant courtiers of the court of Can Grande, looking so stern and grim that the women in the streets whispered to each other, "*Ecco l' uomo che è stato nell' inferno*"—"Behold the man who has been in hell."

It was during these years of trial and sorrow that his conversion took place. Hitherto he had rejoiced in the pride of intellect, had recognized only human reason, and had sought for earthly happiness and honor. He says himself that pride and envy had been his special sins. But now that all earthly happiness failed him and the star of hope had set forever he turned to thoughts of the eternal world and became a humble seeker after divine wisdom and illuminating grace. Converted and shuddering at the horrors of eternal perdition which he had escaped, he wrote the "Divine Comedy," to warn others of the inevitable consequences of their sins and to lead them up the steep heights of purgatory to the life with God on high.

In the year 1316 Florence announced that all exiles would be allowed to return, but on humiliating conditions. These conditions were, first, that they should pay a certain sum of money; second, that they should wear paper miters on their heads as a sign of infamy and march to the Church of St. John, and there make an offering for their crimes. Many yielded, and Dante's friends urged him to yield likewise. But the poet, preferring his own dignity to self-abasement, even with return to Florence, wrote the following letter full of noble independence and indignation:

Is this, then, the glorious recall by which Dante Alighieri is restored to his country, after having borne exile well-nigh fifteen years? Is this the reward of innocence patent to everyone, of sweat and incessant toil

spent in study? Far from a man, the familiar friend of philosophy, be the reckless humility of a heart of dirt, that would allow him, like certain Cioli and other infamous persons, to make an offering of himself, as if he were a caitiff! Far be it from a man, the preacher of justice, that after having suffered wrongs he should pay his money to those who have inflicted those wrongs, as if they were his benefactors! This is not the way for me to return to my country, my father; but if any other way can be discovered, by you or by anyone else, which does not touch the fame of Dante and his honor, that I will accept with alacrity. But if by no such way Florence is to be entered, then Florence I shall never enter. And what then? Can I not see the mirrors of the sun and the stars everywhere? Can I not contemplate the sweetest truths anywhere under heaven, rather than render myself inglorious, yea, most ignominious, to the people and the commonwealth of Florence? And bread, I trust, will not fail me.

Long before the inroads of the barbarians had driven the inhabitants of Padua and the neighboring cities to seek refuge among the lagunes of the northern Adriatic, and so to found the city of Venice, another city had been built on the shores of the Adriatic, where the waters of the Po mingled with the salt waves of the sea around its very walls. This city was Ravenna, and was chosen by the emperor Augustus for one of his two naval stations. But to-day the sea has receded and left the city four miles inland, while a forest of pines occupies the site where Roman fleets once lay at anchor. In this strange, weird old city Dante Alighieri found his last refuge and final resting place. Here in the palace of Guido Novello da Polenta, the ruins of which can still be seen, he found a permanent home and kind friends and protectors. From time to time he made journeys and visits to neighboring towns and villages. We are told that he would spend whole days in the vast forest of pines, brooding over Florence and her civil wars and meditating cantos of his poem. It was a familiar sight to the people of Ravenna, that figure slightly bent, with gait gentle and grave, always clad in becoming garments, and with face melancholy and thoughtful. But it was only after long years, when Florence had vainly begged for the ashes of him she had martyred, that they knew what an honor had been bestowed on their city when the "divine poet" came to live and die in their midst. In the year 1321 the republic of Venice was at war with the lord of Polenta, and Dante was sent thither to sue for peace. On his return he fell seriously

ill, and died September 14, 1321. When the modern traveler arrives in Ravenna, before visiting the mosaics of San Vitale or the tomb of Galla Placidia, he inquires the way to Dante's tomb. The inscription on it, in barbarous Latin, is said to have been composed by the poet himself. The last two lines breathe a bitter melancholy:

Hic claudor Dantes, patriis extorris ab oris,
Quem genuit parvi Florentia mater amoris—

"Here lie I, Dante, an exile from my native land, born of Florence, a mother of little love." The monument is poor and unworthy; and yet this fact is forgotten in the presence of the mortal remains of him whose life was made so bitter and sad by hate and injustice, and who, in the words of another, "has built himself an eternal dwelling, a monument more durable than bronze or marble, a vast city peopled with his creations and filled with his glory."

I have purposely said nothing yet of Dante's relations with Beatrice Portinari, but have reserved the whole subject for discussion in connection with the "New Life." Leaving one side several scientific treatises in Latin, nearly all Dante's literary activity is recorded in the trilogy composed of the "*Vita Nuova*," or the "New Life," the "*Convito*," or the "Feast," and the "Divine Comedy." In studying these works we can trace three distinct phases in the development of the character and genius of the author. In the "New Life" we see a young man full of enthusiastic devotion to poetry and study, filled with a pure, idealized love for a noble woman, and led by this love to confiding faith in God and love and charity for all the world. Toward the end of this book we catch a glimpse of a change in his mind and ideas, which forms a transition toward the second period, represented by the "Feast." This is a fragment of a larger work, to have been completed in fifteen parts, of which only four were written. It is a sort of commentary on the poet's philosophical and lyrical poems, and is an encyclopedic disquisition on the philosophy and science of the times. Here we see Dante full of passionate love for science, struggling with doubts, and relying on human reason as the sole means of obtaining happiness and fame. We no longer find the simple faith and peace of early days, but struggles and conflicts with

temptations and grief. Human knowledge absorbs him, and he looks down on the common herd of ignorant people "who wander like blind creatures." The third and last period shows us the poet, crushed by sorrow and chastened by suffering, returning to his God for peace and comfort and, having reached a haven of quiet and safety himself, sending out a warning cry to the world to save them from their sin and folly. In the present article we shall discuss only the first of this trilogy.

The "New Life" is one of the strangest books in all literature. It is the story of a young man's love for a girl, told in quaint, naïve style, full of affectation, yet tender and touching. The love that fills its pages is utterly free from passion and desire, unlike that love

That leaves a heart high-sorrowful and cloyed,
A burning forehead, and a parching tongue.

It is the love of the age of chivalry, of the "courts of love" in Toulouse, the love that drove the troubadour Geoffrey Rudel over land and sea, until he had found the lady whom he had seen only in his dreams. The book itself is a small one, occupying in Fraticelli's edition only sixty-seven pages. It is broken up into forty-three short chapters, and consists of mingled prose and verse—a *chante-fable*, as the old French would have called it. It opens with the first meeting of Dante and Beatrice when both were about nine years old, and ends with the death of Beatrice, in 1290. It can roughly be divided into three parts, the first containing the description of Beatrice's charms and influence, with a series of little events and thoughts suggested by them; the second part deals with the spiritual virtues of Beatrice, her death, and Dante's grief; while the last part is occupied with an episode which has produced an endless amount of discussion—that of a gentle lady who caused him to lose for a time the memory of Beatrice. The book closes with the poet's repentance for this brief desertion, and the resolution to devote his life to sounding the praise of her who had been to him the symbol of all that is good and holy.

Dante before his eighteenth year had written a number of lyrical poems celebrating the beauty of Beatrice. At her death, wishing to raise a monument to her, he gathered together the various poems he had written in her honor during her life.

At the beginning of each poem he writes an introduction in prose, explaining how the idea of the poem came into his mind; and then at the end he places a commentary in quaint, scholastic language. The events described are half historical, half mystical. The book is altogether subjective; it deals with feelings alone and introduces us to a strange, ideal world. We see vague figures move across the stage, we catch glimpses of weddings, funerals, churches, social gatherings, but all seen through a dim, vaporous twilight, like a picture by Burne-Jones or Dante Gabriel Rossetti. It resembles real life as moonlight resembles sunlight or "as water is to wine." In spite of the artificial surroundings, the affectation, the quaint conceits, and pedantic commentaries, it all moves us deeply. We feel that the sentiment is genuine and the love noble and true. We know that the man who wrote this simple story of love fought with the bravest at Campaldino; that he spent his whole life in exile rather than submit to dishonor. We know, too, that he was a man of wide knowledge, a leader of men, an uncompromising foe to tyranny, as well as a tender lover. It is the thought of all this that invests the "New Life" with such matchless interest.

It is hard for us of the nineteenth century to realize the strange joy with which the people of the Middle Ages welcomed the return of spring. We must first try to conceive the discomforts of the long winter, passed within the walls of some gloomy castle, with rush mats in place of carpets on the floor, and no glass in the windows; while the great hall, in spite of its immense fireplaces in which whole trunks of trees could be laid, was so cold that furs and cloaks had to be worn indoors to keep from freezing. When spring appeared, however, a new life came into being. With the budding of the flowers and the singing of the birds a thrill of joy ran through the mediæval world. The songs of German minnesinger and French troubadour are full of the praise of spring, and almost all old romances begin with April or May, Easter or Pentecost. Thus, the reader will remember, *Reineke Fuchs* opens at "*Pfingsten, das liebliche Fest*," and Chaucer's pilgrims set out for Canterbury

Whan that Aprill^e with his schowres swoote
The drought of Marche had perced to the roote.

Springtime at Florence is full of radiant loveliness. The fields and gardens about the city are covered with flowers of every kind and color, and they are brought into the city and offered for sale, piled up in great masses against the old stone palaces. The air is soft and clear, and the sky is of that *dolce color d'oriental zaffiro*, that sweet color of oriental sapphire, that Dante speaks of in the "Purgatory." No wonder, then, that the return of spring was celebrated at Florence by special festivities in the days of old.

It was at one of these spring festivals that Dante first met Beatrice. Dante, in the opening paragraphs of the "New Life," describes the scene in quaint, mystic, and scholastic language, in which you will note the rôle played by the figure nine:

In that part of the book of my memory, before which little can be read, a chapter is found which is entitled "*Incipit Vita Nova*," under which heading I find written the words which it is my purpose to copy in this book. Nine times already after my birth the heaven of light had returned to the same point in its orbit when there first appeared before my eyes the glorious lady of my mind, called Beatrice by many who did not know what to call her. She had been in this life so long only that in her time the starry heaven had turned toward the east the twelfth part of one degree, so that almost at the beginning of her ninth year she appeared to me, and I saw her at the end of my ninth year. She appeared to me clothed in modest and becoming crimson, adorned in a manner suited to her youthful age. At that moment, I say truly, the spirit of my life who dwells in the most secret chamber of my heart began to tremble so strongly that it appeared in the least pulsations, and trembling it said these words: "*Ecce deus fortior me, qui veniens dominabitur mihi*" ["Behold a god stronger than I, who coming shall rule over me"]. From henceforth, I say, love ruled over my soul, which had been so quickly espoused to him, and began to take over me such control and lordship by the power which my imagination gave to him, that I was forced to do completely all his pleasure.

From the time of his first meeting Beatrice was all in all to him. Like every lover from the dawn of time, he sought all opportunities of seeing her. He tells us that her love made his heart noble and gay and full of holy charity. It impelled him to love his neighbors and to forgive those who offended him. She became the symbol of all that is good on earth and lifted his soul to the love of the highest good, which is God. It has been argued that Beatrice is only an allegory; but it seems to me impossible to harmonize this theory with all the personal

details which we have of her. She is a woman of flesh and blood, modest, gentle, dignified, and grave :

A creature not too bright or good,
For human nature's daily food.

We see her walking through the streets of Florence, kneeling before the altar at church, smiling and making merry at parties, and weeping at funerals. The figure is dim, it is true, half real, half ideal ; but there is too much passion, tenderness, and unconscious truth in the poet's language to leave us in any doubt as to her existence. When next he speaks of her nine years had again passed away. This time he sees her in the street, dressed in pure white and in company with two ladies both older than herself. Dante stood by timidly and she spoke to him. This simple salutation filled him with unutterable bliss ; he calls it ineffable courtesy, worthy of reward in the eternal world. He was intoxicated with sweetness, and turned away to brood in solitude over his happiness. How true and natural it all seems through the mist of intervening years—love

Old and yet ever new, and simple and beautiful always.

I have no time to tell of all the visions and dreams, the doubts and fears, the alternations of hope and despair. In order to get sight of her he haunted the streets and churches. They show you to-day in the court of the Palazzo Salviati, which occupies the site of Folco Portinari's house, the *nicchia di Dante*, where the poet is supposed to have waited and watched for Beatrice. He tried to conceal the real state of affairs by feigning love for another ; and so successful was he that Beatrice, whether from jealousy or other reasons we know not, refused to speak to him any more. This filled him with inexpressible grief. We have already seen in the opening passage of the "New Life" the strange mingling of mysticism, personification, and scholastic use of Latin. Let me now quote the passage describing Dante's grief as a piece of simple and tender pathos :

Now, returning to my subject, I say that after my bliss had been denied me so great a grief came upon me that I left all people and went aside to a solitary place to bathe the earth with my tears ; and when this weeping had somewhat relieved me I went into my own room, where I could lament without being heard. And there I called upon my lady of courtesy for

mercy, and, saying, "Love, help thy faithful one," I fell asleep in tears, like a little beaten child.

It came to pass sometime after this that he saw Beatrice at a wedding, and so strong an emotion came over him that all present saw it and laughed at him. He grew pale and faint; he trembled, and the very stones cried out, "Die, die!" Though he says nothing definite about it many have supposed this was Beatrice's own wedding; hence the strong feelings of the poet. She had been affianced in early youth to Simone de' Bardi, whom she afterward married. This may account for the fact that Dante seems never to have deemed it possible for him to marry her. And yet, after all, it is not necessary to seek such an explanation, for we know that the love of chivalry was something different from conjugal affection. Indeed, in the fantastic ideas of the age love could not exist in marriage.

No very definite information of actual events can be gathered from the "New Life." The poet speaks obscurely and by way of allusion. He wrote for ladies and lovers; it was the deeper spiritual phases of love he sought to describe, and the events of everyday life were of no great importance to him. The visions he sees, the thoughts that sway his mind, the tears and sighs, the longing to see his lady, and his purpose to speak her praise—these are the theme of his book. Thus in the beautiful sonnet beginning,

Tanto gentile e tanto onesta pare
La mia donna,

he gives no details of her beauty, the color of her eyes or hair, whether she is tall or slender, but only the effect of her beauty on the passers-by when she appears in the street. I venture to translate this sonnet, which, in addition to its intrinsic beauty, reveals the ideal of Dante's love:

So gentle and so modest doth my lady seem when she salutes others that every tongue trembles and becomes mute and eyes dare not look upon her. She goes her way, hearing herself praised, yet benignly clothed upon with humility; and she seems something come from heaven down to earth to show forth a miracle. So pleasing is she to those who see her that down through the eyes she sends a sweetness into the heart, which he who has not experienced it cannot understand. And from her lips a spirit soft and full of love seems to move, which goes whispering to the soul, "Sigh."

And yet here and there we do get a glimpse of actual events. We are told that the father of Beatrice dies, and that he was a good man. But this is told in a line or two, while whole pages are devoted to the grief of the daughter and Dante's sympathetic sorrow.

At one time Dante fell grievously sick and was in sore pain. Then there came to him those solemn thoughts of life and death which come at some time or another to all men—of the short, bird-like flight across the lighted chamber of life, and then the unknown dark hereafter. As he pondered on the frailty of human life, with startling suddenness a dread presentiment fell upon him. He said to himself, "It needs must be that Beatrice shall die." In a horrible vision strange ladies came to him and said, "Thou too shalt die;" and hideous faces cried out, "Thou art dead." Then as the fever-trance proceeded he saw women with disheveled hair, the sun grew dark, birds fell from the air, and a pale-faced, hoarse-voiced man cried out, "Dead is thy lady." He was then taken into a room where she was lying so sweetly and quietly that she seemed to say, "Lo, I am in peace." This dark presentiment which had haunted his fever-troubled brain finally came true. A poem which he had started breaks off in the middle and is followed by these words from the Book of Lamentations: "How doth the city sit solitary, that was full of people! how is she become as a widow, she that was great among the nations!" Beatrice was dead.

It is very characteristic of the book that in the first few pages after this event, instead of giving expression to his sorrow, the poet goes into a discussion of the symbolic number nine. Beatrice, whom he had met in her ninth year, died on the ninth day of the ninth month, in the ninth decade of the century. But after this there is no lack of feeling or weeping. His grief was so bitter that purple rims were about his eyes. He grew wan and pale and longed to die. The only consolation he could find was in writing poems in praise of her who had gone from him forever. One day he saw some pilgrims passing through Florence on their way to Rome, and as he thought what a calamity had come upon the city he felt moved to address a sonnet to these people who seemed unconscious of the sorrow in the midst of which they were passing:

O pilgrims, who go thinking of absent things, do ye come from lands so far as your appearance seems to show? For ye weep not when ye pass through the midst of the dolorous city, like people who seem not to understand its heaviness. If you will wait and hear, surely, my heart tells me, you will depart afterward in tears. Florence has lost its Beatrice, and the words that man can speak of her have power to make others weep.

The episode of a certain gentle lady whom he saw looking compassionately upon him from a window, and whom he took pleasure in seeing and thinking of, comes in like a discordant note to mar the lyric purity of these last pages of grief. Some have conjectured that this was Gemma Donati, whom he afterward married; others see in her only the symbol of philosophy. Whoever she was, wife or symbol or passing fancy, this interlude in his mourning lasted but a short time. In a vision he saw Beatrice in the same crimson dress she had worn at their first meeting; and as the memories of a life-time rushed over him her love entered his breast once more, there to set up its everlasting rest. And then, after the final sonnet of the book, exalted by the consciousness of his own genius, he exclaims in words of prophetic beauty:

After this sonnet a wonderful vision appeared to me, in which I saw things which made me resolve to speak no more of this blessed one until I might more worthily treat of her. And to come to that I study as much as I can, as she knows truly. So that, if it be the pleasure of Him through whom all things live that my life be spared for some years, I hope to say of her that which never yet has been spoken of any woman. And then may it please Him who is Sire of courtesy that my soul may be able to go to see the glory of its lady, that is of that blessed Beatrice, who gloriously beholds the face of Him *qui est per omnia saecula benedictus*.

With the death of Beatrice and Dante's despairing grief the "New Life" ends. The days of childhood and youth are past. The man is about to enter on that stormy and troublous career the story of which, with its bitter sense of injustice and its sorrow almost unto death, together with a new hope and love, this time, however, the love of God, is told in that "poem of the earth and air," the "Divine Comedy."

L. Oscar Kuhns.

ART. IV.—THE RECENT CRITICAL ATTACK ON GALATIANS.

ALTHOUGH the main trunk of the Tübingen hypothesis has for years shown increasing signs of deep decay, its branches have but recently dropped the ripest fruits of the tree. Amid the general ruin which the theory attempted to inflict on the New Testament, five books at least remained unharmed. Romans, First and Second Corinthians, and Galatians represented the Pauline theology, and were admitted to have been written by Paul; while the Apocalypse, written by John, was the sole representative of the theology of the primitive apostles. All the other New Testament writings were held to be post-apostolic and exhibited more or less fully the tendency toward a reconciliation between the adherents of Paulinism and Petrinism, the two belligerent camps into which it was supposed that early Christianity was divided prior to their union in the old Catholic Church. This long-continued strife it was, according to the theory, which determined the form and suggested the contents of all early Christian literature.

When, from within the Tübingen school itself, Ritschl demonstrated that it was only in the very earliest period of Paul's activity that any serious difference of opinion existed between the Pauline and the primitive apostolic views of the relation of the Christian convert to the Mosaic law, there was no longer any foundation for the Tübingen theory. Within the decreasing number of those who were still controlled in their theological opinions by the fundamental principles of the Tübingenites there sprang up a disposition to relax somewhat of the severity with which Baur had applied his hypothesis, and to admit the Pauline origin of some of the minor epistles, while in the newer critical school there arose practical unanimity in favor of the restoration to the canon of the majority of the books of the New Testament. With the Apocalypse, indeed, it did not fare so well; and what was regarded by the Tübingen school as one of the unquestionable monuments of the apostolic age has quite recently even fallen into the disfavor of being attributed to a Jewish rather than a Christian origin. But with very few exceptions, among whom Bruno Bauer was the most distin-

guished, there was no disposition to subject the four principal Pauline letters to a critical investigation. It was universally admitted without question that they were the genuine productions of Paul's pen.

The attack upon the genuineness of these epistles was opened in 1878 by the Dutch theologian Allard Pierson, in a work on *The Sermon on the Mount, and other Synoptic Fragments*.^{*} His assault was directed toward Galatians. He questioned whether the genuineness of this epistle is so axiomatic that criticism must admit it without doubt, and declared that the Paul of that epistle was an incredible personality and that Galatians, as we have it, is certainly no monument of the earliest Christianity. Pierson was followed, in 1882, by his Amsterdam colleague, Professor A. D. Loman, in a series of investigations whose object was to demonstrate the spuriousness of all four of the principal Pauline epistles. In 1886 Pierson again appeared in the field, supported by his colleague Naber, the philologist, against all four of the principal Pauline epistles, in their united work entitled *Verisimilia* (Amsterdam, 1886). In 1888 the Bernese theologian, Rudolf Steck,[†] came out in an elaborate work against the genuineness of the four principal epistles, directing his arguments chiefly, however, against Galatians, but, contrary to most of the critics, giving large credence to the accounts of Paul in the Acts of the Apostles. His work was before the public but a few months when Professor van Manen, of Leyden, took up the cudgel against his arguments, although he supported his conclusions, with some exceptions in which he criticises Steck as too conservative. He thinks it an error to allow the Acts any historical trustworthiness or even to regard Paul as an historical reality. Having thus denied the historical value of all professed New Testament utterances relative to Paul and primitive Christianity, he thinks he is now on the sure road to a correct understanding of the course of events in the first fifty or sixty years after Christ.[‡] In less than a year after these remarkable conclusions of Van Manen another Dutch theologian, Daniel Völter, of Amsterdam, had published a work §

^{*} *De Bergrede, en andere synoptische Fragmenten*. Amsterdam, 1878.

[†] *Der Galaterbrief nach seiner Echtheit untersucht nebst kritischen Bemerkungen zu den paulinischen Hauptbriefen*. Berlin, 1888.

[‡] See *Protestantische Kirchenzeitung*, 1889, Nos. 27, 28.

[§] *Die Komposition der paulinischen Hauptbriefe. I. Der Römer und Galaterbrief*. Tübingen, 1890.

in which he denied altogether the genuineness of Galatians, and, while ascribing a germ of Romans to Paul, made its present form the result of the work of numerous redactors.

Thus a considerable literature in the interest of this most radical criticism has sprung up within very recent years. It will be observed that outside of Steck in Switzerland all the supporters of the new view are Hollanders. In Germany it has met with general opposition. The conservatives have largely ignored it; the newer critical school, the Ritschlians, and the few lone adherents of the Tübingen theory have discredited and demolished it. Nor has it gained universal credence even in its native land. Kuyper, among the conservatives, and Holsten, one of the wheel horses of the Tübingen school, have strenuously opposed it, not to mention others. The movement has attracted wider attention than the similar utterances of Bruno Bauer in 1850, because the times are more ripe for such views and because they are expressed with none of the bitterness apparent in Bauer's works and with an appearance of scholarly calm unknown to that iconoclast. In the main, too, the present criticism holds, contrary to Bruno Bauer, to the historicity of the person of Jesus Christ, and is thus less offensive. But in many respects it merely reforges the arguments of its scornful predecessor.

As briefly as possible we shall now take up the arguments of Steck against the genuineness of Galatians and weigh them, confining ourselves to Steck, because he has developed the arguments more fully than any other, and to Galatians, because this is acknowledged to be the key to the situation.*

Steck finds his first real difficulty in the fact that the commentators and critics are not able to agree upon the circumstances under which the epistle was written. It is to him uncertain whether the readers were the inhabitants of the old mountainous Galatia or of the territories of Laconia and Pisidia, which belonged to the Roman province of Galatia. He is in doubt as

*Those desiring to find a fuller refutation of Steck are referred to Johannes Gloß, *Die Jüngste Kritik des Galaterbriefes*; Völter, *Die Komposition der paulinischen Hauptbriefe*; Van Manen, in the *Protestantische Kirchenzeitung*, 1889, Nos. 27, 28; and to articles by Holsten in the *Prot. Kirchenzeitung*, 1889, Nos. 15, 16, 17, 20, 22, 26; A. Kappeller, in the *Theologische Zeitschrift aus der Schweiz*, 1889, I Heft; Hilgenfeld, in *Zeitschrift für wissenschaftliche Theologie*, xxxii, 1889, I Heft; Schmiedel in *Literarisches Centralblatt*, 1888, No. 50; Holtzmann, *Theolog. Jahresbericht*, 8 Band, I Abtheilung; and Weiffenbach, *Theologische Literaturzeitung*, 1889, No. 11.

to the time when, and the place from which, the letter was written and what was the nature of the error which the apostle felt called upon to oppose.* It must be admitted that in some cases a knowledge of the object and circumstances under which a writing is produced might determine its authorship with greater certainty. But at the most our inability to discover these things would but leave us in doubt. It could not have the effect of forbidding a supposed authorship. And here we have a first instance of what so often occurs in Steck's criticism, namely, a disposition to make the most of a difficulty. For in reality there is practical unanimity with regard to the circumstances under which Galatians was written.

The next argument, and one upon which Steck places more reliance, is that Galatians betrays a literary dependence upon other New Testament writings, especially Romans and the two Corinthian letters. The inequalities of style and the gaps in the train of thought suggest that many of the passages are brought from a foreign source and woven into the epistle, notwithstanding that they do not fit the purpose of the writer. Especially does this appear in the principal part of the letter (chaps. iii, 1-iv, 7), where the thoughts are borrowed from Romans. It is impossible that the author of Romans should be the author of Galatians, especially as the latter exhibits a far more advanced Paulinism than the former. The law is less prized in Galatians than in Romans, and heathenism is placed upon an essential equality with Judaism, whereas in Romans Judaism is declared to have the advantage. Galatians has therefore advanced farther from Judaism than has Romans, and hence could not have preceded the latter in time of composition.†

Let us consider these item by item. And first, it is very easy to assert literary dependence between two documents, but it is equally precarious to depend upon an argument drawn from that source. In many cases such dependence can be as well explained on the supposition that an author's powers of expression and thought are limited. That Galatians and Romans treat of the same general subjects is universally conceded. Steck argues that in Romans we find in full what is produced in Galatians only in outline. It is incredible to him that the outline should have been made prior to the elaborated

* *Der Galaterbrief*, etc., pp. 24-50.

† *Ibid.*, pp. 50-78.

discussion. But in reality it is as proper to suppose that thoughts which the apostle had been accustomed to employ in public address were written out, in one case merely in outline, and in the other in detail, as that there is any dependence between these two letters. Thoughts which are well connected in the mind of the author often appear disconnected to a reader of an outline. Hence the supposition of the later origin of Galatians and its literary dependence upon Romans is unnecessary.

When we come to the particular portions of Galatians which are declared to be borrowed from Romans we find Steck misunderstanding Paul's meaning, or else making a mere similarity of thought or expression into a direct citation. In fact, excepting where Galatians and Romans both quote the same Old Testament passage, the language of the two epistles is never identical. An example is the supposed connection between Gal. iii, 13, and Rom. iii, 25. Steck declares that the former is a reproduction in another form of the thought of the latter. That the two passages have some elements of thought in common may be admitted. But how does that prove that one is borrowed from the other? It is by no means uncommon for great authors to reproduce the same thought in different form, or even in the same form, in different works. If this could prove that Galatians is dependent upon Romans it would be easy to prove that any work of any author is dependent upon all the works on the same subject by the same author. The recurrence of the same thoughts in a series of works attributed to a given writer is not evidence that these are dependent upon each other, but that they are all the product of one mind. In illustration we mention the writings of Luther, Wesley, Calvin, and Schleiermacher among theologians; and Ruskin, Emerson, and Matthew Arnold among literary men. The fact that commentators cannot agree upon an interpretation does not, as Steck thinks, prove Gal. iii, 13, to be borrowed and inserted where it has no proper connection; for upon that principle sad havoc would be made of many a sentence in the writings even of our most perspicuous authors.

Our space will not allow us to follow all the passages in which Steck asserts points of contact between Galatians and Romans. We must content ourselves with his mention of the relation between Gal. v, 17, and Rom. vii. According to

him the verse in Galatians is a brief summary of the whole discussion in Rom. vii. So certain is he of this that he declares it impossible for anyone to doubt the dependence of Galatians upon Romans after a comparison of these two passages. Assuming the identity of thought in the two passages, he asks how one can understand their deep and hidden truth without the necessary investigation of *σάρξ* and *πνεῦμα*, the effect of the *ἐντολή*, and the law in the members and the law of the mind, as it is found in the seventh of Romans, but which is missing in Galatians. That it should all be clear to the Galatians by means of Paul's oral instructions to them cannot, he thinks, help us here, since in Galatians only the thought of the struggle between flesh and Spirit is suitable, while the other, that on account of this inner strife man cannot do what he will, has its place only in Romans. The exhortation which precedes (verse 16) ascribes to the *πνεῦμα* the power to overcome the flesh; while in verse 17 it is declared that we cannot do what we will. "Spirit" is here used in the pregnant sense of the Spirit of the new life, while in Rom. vii *πνεῦμα* is not used at all, but *ὁ ἔσω ἄνθρωπος* and *νόμος τοῦ νοός μου*. All the more unfortunate is it that in Gal. v, 17, *πνεῦμα* is taken simply as the synonym for the *ἔσω ἄνθρωπος* of Rom. vii.

If we could admit all this we should be compelled to call the author of Galatians a plagiarist, a forger, and a bungler. But the train of thought in Gal. v, 13-18, is both clear and self-consistent. The fact that *πνεῦμα* means, in the Galatian passage, the Spirit of the new life, the power by which the flesh and its lusts can be overcome, while in Rom. vii the struggle is between the individual and his own lusts, should have suggested to Steck that the ideas are not the same; and hence the necessity of seeking for a possible self-explanation of the Galatian passage. In Rom. vii the struggle is not only carried on between forces different from those involved in Galatians, but in the former the evil triumphs, while in the latter it is overcome. But that there is nothing inconsistent between Romans and Galatians is evident as soon as it is remembered that Rom. viii furnishes the *πνεῦμα* of Gal. v, 16, so that the Galatian passage is a summary of Rom. vii and viii, and not of vii alone. The only real difficulty is found in the apparent contradiction between verse 17 and verse 16.

"Walk in the Spirit, and ye shall not fulfill the lust of the flesh," does seem to be contradicted by the statement that the Spirit and the flesh "are contrary the one to the other; so that ye cannot do the things that ye would." But we must remember that what is given in detail in Rom. vii and viii is given with all possible brevity in Galatians. Paul trusted to their memory of his oral utterances for the necessary aid in getting his full meaning. The same Holy Spirit which has given *us* Galatians has given *us* Romans, so that *we* can compare scripture with scripture, as they compared scripture with oral utterance. There is, therefore, no contradiction; and this may be seen without reference to Romans at all. Verse 17 affirms two principles at work within man. These two struggle for the mastery. When the Spirit moves us to virtue the flesh checks us in the execution of our purpose, and when the flesh controls our choice the Spirit hinders us from performing our volition. The result is that we cannot do the things that we will, whether they be good or bad. Here the "inner man" of Rom. vii is not mentioned except by implication. There he is very prominent and very active; here he sinks out of sight and is passive, while Spirit and flesh struggle for the mastery within him. So that verses 16 and 17 do not use the word *πνεῦμα* in two different senses; and both verses teach the utter contrariety of the two principles, Spirit and flesh. Galatians emphasizes one phase of the struggle and Romans another. They are not contradictory, and both are true to experience; and in both cases the result is that when we do finally come to walk in the Spirit we do not fulfill the lusts of the flesh. There is enough similarity to prove their common source; there is enough difference to show that one is not a confused reflection of the other. Steck has himself made this the decisive point in his argument for the dependence of Galatians upon Romans. An unbiased verdict must declare that no proof is here found of the supposed later origin of Galatians.

We turn now to the assertion that the Paulinism of Galatians is of a more advanced type than is found in the other principal letters. According to Steck, Romans teaches that the law was once, but is not now, the will of God; while in Galatians the promise is represented as coming directly from God in contradistinction from the law, which was given by the hand

of angels. This gives the law less dignity than the promise, whereas in Romans both have the dignity of being God's will. But it is a violent interpretation of the significance of the law in Galatians, to say the least, when Steck regards it as lowered in dignity by being "ordained by angels." Surely it is not here said that God did not give the law, but merely how he gave it. In Acts vii, 53, Stephen seems to regard the fact that angels were employed in bestowing the law upon men an enhancement of their wickedness in not obeying it. And in Heb. ii, 2, it is not the word of angels as compared with the word of God which is meant, but the law given by angels compared (verse 3) with the word spoken by our Lord. The mediation of angels in giving the law does not then degrade the law, but in the only decisive passage (Acts vii, 53) elevates its dignity. But in Hebrews, Galatians, and Romans alike the law is declared to be inferior to the Gospel. In Galatians and Romans the law is only temporary in its purpose, and, as transitory, it had its place, the only difference being that in Romans the effects of the law in human history and personal experience are more fully described and its function vindicated. To say, as Steck says, that from the Galatian conception of the law to that of Marcion is but a step, is to betray an utter misconception of the dignity which is ascribed to the law in Galatians. Marcion denies that God the Good gave the law; Galatians says of it *διαταγείς δι' ἀγγέλων* (being enjoined by means of angels, or, ordained through angels). Galatians teaches not that the law came *from*, but *through*, angels. Marcion taught that the law came *from* an inferior God. One maintains and the other degrades the dignity of the law. That Steck should make the comparison shows how little of soberness there is in his criticism, and how anxious he was to support the late origin of Galatians. In his zeal he overstepped the bounds of investigation and entered the sphere of the advocate. The Galatian conception of the law does not differ materially from that of Romans, and scarcely in form. The Pauline idea of the law is no more advanced in the one than in the other; although the danger of the Galatians from the preachers of legal righteousness prompted him to show them more clearly the impossibility of salvation through law.

But Steck affirms that, while in Romans Judaism is declared

to be superior to heathenism, in Galatians they are placed upon an equality. This is supposed to be proved by the argumentation of Gal. iv, 1-11. In verse 3 the *στοιχεῖα τοῦ κόσμου* are interpreted as powers worshiped by the Galatians when they were yet heathen. In verse 9 they are represented as returning to these *στοιχεῖα* in beginning again to observe Jewish times and seasons. Thus the observance of Jewish festivals and the worship of heathen deities would be identified with each other, and Judaism and heathenism be placed upon an equal footing in comparison with the Gospel. But it is not necessary to interpret *στοιχεῖα* as Steck does. Alford* takes the word to mean letters or symbols of the alphabet, and translates *στοιχεῖα τοῦ κόσμου*, *elementary lessons of outward things*, following Conybeare's note.† This is an allowable interpretation, even though *στοιχεῖα* originally had a peculiarly heathen reference. So that the word, both in verses 3 and 9, would signify the things necessary to an immature state of religious life, such as the enactments of the law mentioned in verse 10.

But even though *στοιχεῖα* were used in verse 3 in its technical sense and the Judaistic festivals of verse 10 were referred to by the same word in verse 9, yet it would not follow that the apostle used the word for the purpose of equalizing the Jews and Gentiles before God. In comparison with the Gospel heathen practices and Jewish customs were both *στοιχεῖα*. The question of how the Gentiles came to their religious condition, as well as how the Jews came to theirs, is not mentioned here. Elsewhere in the epistle the author assumes the divine authority and origin of the law (iii, 8, 10, 13; iv, 27, 30; v, 14). If it suited his purpose better not to remind the Galatians of the origin of their religious faith and practices, as he did the Romans, it must not be held as a departure from the standpoint of Romans. But when he is quoting his rebuke to Peter he distinctly intimates the religious superiority of those who are "Jews by nature, and not sinners of the Gentiles." So that the meager comparison of Judaism and heathenism in this epistle does not tend to equalize them, but asserts the superiority of the former. Hence the attempt to prove a more advanced Paulinism in Galatians than in Romans fails at this point also.

* Commentary, *in loco*.

† Conybeare and Howson, *The Life and Epistles of St. Paul*, vol. II, p. 143.

A careful scrutiny of the two epistles reveals indeed striking resemblances and differences. The only question is as to their significance. Thus far certainly nothing has been discovered which would necessitate or even suggest a separate author for each epistle and the dependence of Galatians upon Romans. The real origin of the theory was in the comparison of Galatians with what the ordinary processes of evolution would lead us to expect. The epistle is the most uncompromising expression of the ideas of Paul to be found in the New Testament. To the mind of an evolutionist this could only have come into existence after a long period during which the antagonism between Paulinism and Petrinism had gradually developed. Such was the theory which guided both Loman and Pierson* in their investigations. And the same view is held by Steck, who says that the strict systematic development of the doctrine of justification by faith found in the principal Pauline letters is hardly the work of one who lived so early as Paul, and that the attitude which Paul took toward the law was rather a practical and broad-minded sympathy with all classes than a principle so sharply defined as in the principal letters.† He regards the production of the Pauline literature of the New Testament as the result of the process which developed itself during the cementing of the union between heathen and Jewish Christianity.‡ Given this preconceived theory, it is easy to find support for it in the epistles by the methods Steck employs. But why should the views of Galatians not be the very earliest expression of the Pauline school? How many years was it from the time Luther had his eyes opened until he had nailed his ninety-five theses to the door of the *Schlosskirche* in Wittenberg, burned the pope's bull, and withstood the Diet of Worms? Perhaps in fifteen or eighteen hundred years from now some one who is determined to make his facts bend to his evolutionary theory will insist that these bold and decisive acts were not possible at the beginning of the Reformation, and that it was not Luther himself, but some of his successors who performed them, much later than we have been accustomed to suppose. There are some men who reach the extreme position by a single bound, and who only after the lapse of time see any possibility of modi-

* See Völter, *Die Komposition der paulinischen Hauptbriefe*, p. 2.

† *Der Galaterbrief*, etc., p. 370.

‡ *Ibid.*, p. 374.

fiction. Apply this law of some minds to Paul, and we could explain the epistles attributed to him as scientifically as by the contrary theory. But, denying, as we do, the great divergence of view attributed by Steck to the different Pauline epistles, we explain what divergence there is simply on the supposition that the purpose for which he wrote molded the form in which he put the truth. The emergency which called for the Epistle to the Galatians did not admit of time for much elaboration nor such a mental state as would cause him to mix the healing oil with his utterances.

We must pass over the arguments by which Steck professes to show that Galatians is dependent upon Acts. They are the old ones by which it has been attempted to show that the Acts is an unhistorical work compared with Galatians. The difference is that the supposed disharmony between Galatians and Acts is turned by Steck to the advantage of the latter instead of the former. They are as ineffective in the use he makes of them as in the hands of the rejecters of Acts. The disharmony does not exist; but the two books mutually supplement each other. It will not be necessary to produce the proof of this assertion here. All our readers are familiar with it, or have the resources needful close at hand. We may also pass by his attempt to show a literary dependence of Romans and First and Second Corinthians upon the synoptic Gospels and their consequent origin at a period later than that in which Paul lived. Steck does not claim that Galatians is involved in this dependence, and he utterly fails to make it out for the three epistles mentioned. But his arguments upon the citations from the Old Testament in the Pauline epistles and upon the supposed references in them to apocryphal literature must be noticed. Steck undertakes to show* that of the eighty-four Old Testament passages cited in the Pauline letters only four betray any knowledge of the Hebrew original. He then attempts to prove that these four places can be better explained by other means, and that there is therefore nothing in all these citations which would suggest any knowledge of the Hebrew Old Testament. Of the eighty-four passages eighty are exact or free reproductions of the Septuagint. The conclusion is that Paul is not the author of the epistles in question, since he

* *Der Galaterbrief*, etc., pp. 211-224.

would in some way inevitably have exhibited his acquaintance with the Hebrew Bible.

It is no doubt desirable that some theory should be held by which the problems connected with citations from the Old Testament in the New may be explained. But it is wholly unnecessary to choose the theory advanced by Steck. Strange as it may seem that eighty passages should be from the Septuagint and four from the Hebrew, it cannot warrant Steck's inferences. The real difficulty lies, not in the fact that eighty follow the Greek and four the Hebrew, but that eighty follow the Septuagint, while the other four do not. Steck endeavors to make it appear that the author follows the Greek^{*} because he does not know Hebrew; and hence he is compelled to search in other Greek translations for the four which seem to be from the Hebrew. Finding them in the Greek, he leaps to the conclusion that the author cited them from the Greek. But if the author had several Greek translations before him it would still be strange that eighty citations should be from the Septuagint and the others not. It would appear that he should have quoted more from these other Greek versions or nothing. But as a matter of fact there is this strange suggestion of uniformity without the realization of it; and it is no more wonderful that the author, supposing him to be Paul, should, in four instances, have forsaken the Septuagint for the Hebrew than that another should have forsaken the Septuagint for other Greek translations. Given a sufficient motive for departing from the Septuagint, and a Hebrew, like Paul, would naturally go to the Hebrew original. By far the simpler explanation unquestionably is to suppose Paul the author who made these citations. The circuitous route which Steck is obliged to travel in order to deprive Paul of their authorship speaks strongly against his hypothesis. Should it be said that Paul as a Hebrew would necessarily betray his native tongue by some turn of language in these epistles, it may be answered that there are thousands of people in America whose spoken and written English and German are equally excellent. Born a Hebrew, but brought up in Tarsus, Paul would be equally familiar from childhood with both Hebrew and Greek. Writing to Greeks, he would naturally cite the Old Testament in the current Septuagint unless for some reason it did not suit him, under which circumstances it would be most

natural to make his own translation directly from the Hebrew. Only a critic who had a case to make out would have left the simple and natural explanation for one so far-fetched and improbable as Steck's.

With regard to the references to noncanonical writings Steck undertakes to prove distinct connection of Galatians with the *Ascension of Moses* and the works of Philo and Seneca.* But he confesses that there are at the most but two discoverable parallels between the principal Pauline letters and the *Ascension*, and that these are only possible, not actually demonstrable. Unwilling to forfeit the argument, however, he calls attention to the fact that we have of this apocryphal book only the first part, and that not in perfect condition; and suggests that if we had the entire work we might find other parallels, and appeals to Syncellus and Photius of the ninth century to prove that Paul actually did use the *Ascension* in the composition of his letters. But the distance between the time when Steck supposes Galatians to have been written and the ninth century is so great that we cannot trust the assertions of Syncellus and Photius. And even if we were convinced that the author of Galatians did, as Syncellus affirms, quote most of Gal. vi, 15, from the *Ascension*, yet would that not prove the late origin of our epistle, since it is quite probable that the book was written early enough for Paul to have been acquainted with it, which Steck himself admits as a possibility.

Philo is also supposed to have furnished forms of expression, thoughts, and symbols for Galatians,† though not in large numbers. Galatians makes a point on the singular number of σπέρμα (iii, 16), and Philo on the singular of τέκνον. Gal. iv, 9, finds a parallel in *De Cherubim*, 32; and in the same work Philo contrasts Sarah and Hagar as types of the higher and lower in intellect and education (comp. Gal. iv, 21-31). But Steck himself feels the weakness of his position. He admits that it is at least partly true that between Galatians and Philo there exists a profound difference as to thought and expression, even where they employ the same words. He even says that the largest and most valuable part in the principal Pauline epistles is peculiar to them; that these epistles are far deeper and more religious than Philo; that they lead us out of the fog

* *Der Galaterbrief*, etc., pp. 224-225.

† *Ibid.*, p. 246.

of philosophical ideas to the firm foundation of religious fact which the person of Christ and the evolution of the Christian communion furnish; that the distinction between the Pauline and Philonean systems is, in a word, the same as that between the Christ of John and the Logos of Philo. Nevertheless he thinks all these concessions do not exclude the possibility that the writings of Philo influenced the thinking and writing of the author of Galatians. The general character of the points of similarity forbids, however, any such influence in a degree worth mentioning. The only point demanding consideration is whether, admitting the dependence supposed, Paul could have known and read the writings of Philo. The possibility of this Steck admits, but thinks it not probable. In fact, it is highly probable. For Paul was not only brought up in Tarsus, the learned city, where Philo's writings would doubtless be discussed, but sat at the feet of Gamaliel, to whom the writings of Philo would probably be known, and above all was an intimate friend of the eloquent Apollos of Alexandria, who unquestionably knew the writings of Philo. It is wholly unnecessary, therefore, to place the composition of Galatians later than the date usually assigned to it in order to account for the influence of Philo upon our epistle.

The relation between the Pauline writings and the writings of Seneca has been so often discussed that we shall try to spare our readers as much as possible from repetition. Steck has no desire to deprive the New Testament of any of its honor, and willingly confesses and even emphasizes its superiority to the writings of Seneca.* He is concerned chiefly to prove that the principal Pauline epistles are directly influenced by Seneca's philosophical writings, that he may thus demonstrate the lateness of their origin. After citing a number of parallels between the epistles and Seneca he reaches the conclusion that either the epistles were dependent upon Seneca or Seneca upon the epistles. In his judgment the dependence was on the part of the epistles. In attempting to prove that Seneca was not influenced by Paul he uses an argument which, if valid, would make it possible for the historic Paul to have used the writings of Seneca. He calls attention to the fact that Seneca died A. D. 65, and then adds that his writings were, in part at least, composed decades earlier.

* *Der Galaterbrief*, etc., p. 258.

This would indeed make it impossible for Seneca, in his earlier writings, to have employed the Pauline epistles. But it would have allowed room for Paul to become acquainted with some of the earlier writings of Seneca. On this supposition it is unnecessary to date the principal epistles later than is usually done. Thus, while if a relation of dependence is demonstrated, it proves Paul to have been the dependent one, the argument defeats the principal contention of Steck, namely, that the historic Paul could not have written the Pauline epistles because he and Seneca were in part contemporaries.

It is, however, highly improbable that Paul was influenced by Seneca; and Steck admits that Seneca's numerous points of contact with Christian doctrine would alone be no ground for the supposition of a nearer relationship, since the philosophy of the period, especially so far as it belonged to the development of Platonism, had reached a monotheistic theology, an anthropology which knew and employed the contrast between flesh and spirit, and an eschatology which contemplated the punishment of the bad and the rewarding of the good, all of which resembles Christianity.* Thus, all these things are confessed to be independent of Christianity; and of course he does not deny that they are original as well with Christianity as with Platonism. Where ideas are similar, forms of expression and illustrations are likely to be similar. The argument leads inevitably to the conclusion that neither Paul nor Seneca influenced each other, but that both were influenced by the surroundings in which they were brought up. This merely admits that heathen Seneca had some light, while it also admits that inspired Paul infused into his writings a personality produced by his environments. But, above all, it clearly makes unnecessary a late date for the origin of the principal Pauline letters, including Galatians.

We may pass by the groundless hypothesis that Christianity had a twofold origin, one in Judaism and the other in heathen philosophy.† It is more important that we notice what Steck has to say in proof of the theory that the early part of the second century furnished the conditions in which Galatians might have been written. He cites from the "Dialogue with Tyrphon," of Justin Martyr (about A. D. 147), to show that there

* *Der Galaterbrief*, etc., pp. 250, 251.

† *Ibid.*, p. 378.

were in Justin's time extreme parties in the Church who made the observance or nonobservance of the Jewish law essential to salvation.* But this by no means proves that a "conflict against Judaism as passionate as that exhibited in Galatians" was possible in Justin's time; for while Galatians recognizes the incompatibility of the legal with the gracious method of salvation, it goes further by an impassioned appeal to its readers not to fall from grace, as though there was imminent danger of so appalling a calamity. Galatians turns upon an active propaganda of Judaizers. Justin Martyr quietly relates the existence of a strong prejudice between the two extreme parties. Steck also quotes from the Ignatian epistles to show that the opposition continued even after 150 A. D.† These, indeed, exhibit a more or less active propaganda on the part of the Judaizers, but with none of the evidence of danger betrayed in Galatians. Steck seems to feel this, for he accuses Galatians of fighting imaginary rather than real perils of the Church. And as so often, so here, Steck displays a strange blindness to the significance of his own concessions, for he admits that even the comparatively mild exhortations of the Ignatian letters against Judaizing tendencies represent the existence of extremes which touched only a small portion of the Church, whereas the great body of believers were no longer troubled thereby. This is in direct opposition to Galatians, in which the extreme Judaizers are represented as jeopardizing the welfare of the great body of its readers, who were in serious danger of falling from grace. The situation, therefore, during the first half of the second century was not the same as that depicted in Galatians. The most that could be inferred from the utterances of Justin and the Ignatian letters is that the dispute had not yet altogether died out. But the danger was no longer the Judaizing of entire congregations, but only of individuals. And this corresponds to the well-known fact that before the middle of the second century there were numerous firmly established congregations of Gentile Christians, who could only be affected as the Protestant Church is to-day affected by Roman Catholicism, namely, by the occasional defection of an individual, while the main body itself is in no danger of conversion to the other.

We have now examined the principal arguments of Steck

* *Der Galaterbrief*, etc., p. 381.

† *Ibid.*, pp. 381, 382.

and found them individually weak. Together they are as weak as they are when considered apart. Steck has honeycombed his entire work by his concessions, necessarily made if he did not wish to appear in a ridiculous light before the theological world. But his arguments against Galatians are so similar to those usually employed against the minor Pauline epistles that he is as justifiable as his critical *confrères*, and more consistent. If their own logic applied uniformly to the New Testament is not pleasing to them perhaps they will come after a while to see that it should not be applied at all. Such a reaction is needed, and we shall be surprised if criticism be not sobered by the recent excesses of some of its devotees. This may not be the place to moralize; but we cannot refrain from calling attention to the fact that the entire process of internal criticism is so controlled by the subjectivity of those who practice it that almost anything can be suggested, and anything suggested proved to the satisfaction of many. Steck has simply given himself up to the method a little more fully than most others. With scarcely an exception the critic starts out with well-defined ends in view, and his microscope is applied for the purpose of discovering supports for his hypotheses. By skillful manipulation these are found, or manufactured out of material little suited naturally to the purpose. The simple, straightforward utterances of the New Testament are made to bear references which their single-minded authors never dreamed of. Only when some one ventures, like Steck, to carry out the method to its logical conclusions is our attention strongly directed to the precarious character of all the results of internal criticism; and our revulsion extends not only to the attempt to rob us of the four letters which have hitherto passed as unsailable, but also to the effort of the newer critical school which rolls doubts of the genuineness of some of the minor epistles under its tongue as sweet morsels. The extreme frozen region reached by the van demands that the whole procession of adventurous explorers shall come to a dead halt.

Charles W. Rishell.

ART. V.—THE PREEMINENCE OF FAITH.

THE preeminence of faith in all religion is shown by the fact that its very name is given to religion itself. This chief characteristic not only colors religion, but stands for it, as, for example, the Mohammedan *faith*—the Mohammedan *religion*; the Christian *faith*—the Christian *religion*. This synonymous use is not a careless nomenclature; for from the baldest, rudest naturalism to the most ethereal idealism, as well as from the vagaries of highly wrought mythologies to the sacred supernaturalism of Christianity, one element obtains, which is admittedly faith. This world-wideness of faith places it among the great characteristics of the human race, and thus relieves Christianity of any necessity for defending it as a plan peculiarly its own, arbitrarily decreed by its great Author. The rationale of faith, then, is not distinctively a Christian problem; it is a religious problem. Further, it is a problem for psychologic and philosophic investigation.

In Christianity its place is of supreme importance. With hope and love it constitutes the trinity of permanent graces. Next to God, revealed in Jesus Christ, and the impartation of the divine life to men it is the chief theme of all the Bible. It is not merely an integral part; it is, rather, a pervasive element. The totality of all the Scripture teachings is called "the faith:" "I have kept the faith." It stands as the very first requisite for right approach to God: "Without faith it is impossible to please him;" "He that cometh to God must believe." Its principle underlies the progressive salvation, the deepening similarity to Christ; "From faith to faith;" "Purifying their hearts by faith." Its intensity and scope are the measure of our obligation to Christian service: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith;" "Whether prophecy, let us prophesy according to the proportion of faith." Faith is the weapon which we may wield and always triumph: "This is the victory that overcometh the world, even our faith." Faith characterizes the whole plan of God's redemption for man, whether

expressed in the Old or New Testament. Even the apparently wholly sensible, that is, visible, tangible, or audible, revelations of the very earliest days had a distinct element of faith about them. The roll of the heroes of faith begins with Abel. The first declaration in Genesis and the last in Revelation are objects of faith, since "through faith we understand that the worlds were framed by the word of God," and since "Even so, come, Lord Jesus," is a believing prayer based upon the accepted promise. The Bible is a revelation which is apprehended largely by faith.

Faith, to the thought of many suggests a well-meant but credulous effort of the mind to arrive at certainty with reference to the things supernatural. Its beneficial results are viewed as unreal or are declared to be the reflex action of noble aspirations. Even Christians at times give encouragement to those asserting its inferiority. We sing, "Till faith to sight improve," thereby giving the impression that the divinely appointed way of faith is a deprivation. "We walk by faith, not by sight," is quoted as a calamity rather than God's chosen method of a holy life. Often we seek for a sign—some cross like Constantine's, flashing in starry brilliancy across the heavens; some warning like that of Belshazzar's banquet, burning its threatenings before our very eyes; or a bodily Jesus coming through closed doors. The penitent seeks to hear a loud voice; the saint longs for a prostrating, overshadowing sense of God's presence. But God speaks not now through them, for he "hath in these last days spoken unto us by his Son." The Spirit takes the things of Christ and shows them unto us. They are "spiritually discerned." Is this a disparagement of the Christian's privilege in Christ Jesus? We think not. Several considerations lead to this conviction:

I. Faith is the method taught by Christianity of apprehending divine truth. To others than Christians it would seem a begging of the question to prove by the Bible the superiority of faith, for the authority of the Bible is the disputed point. To show the preeminence of faith by the very book that inculcates it would be arguing in a circle. But we are viewing it from the Christian standpoint. We believe that the importance of Christian faith is minimized too much. Let us, rather, exalt it as a keener insight into the things of God than has

been granted hitherto. The trend of revelation is away from the merely objective symbol—the visible, tangible, but none the less real—to that which speaks to the inner, if not to the outer, sense. Christianity is the fragrant blossom from the bitter bud of Judaism. The pedagogue has led us to the school of Christ, who has no visible temple on Mount Zion, where in special power and burning flame his presence is attested. No hanging veil now hides the “holiest of all.” No ark enshrines the tables of the law, the manna, and Aaron’s rod. All is changed, and how greatly changed! If sight be the higher method of divine revelation, then Christianity is a retrogression. It surely is not an advance upon Judaism. But we know it is the “better covenant.” The vision of the supernatural now granted to the humblest Christian far excels the revelation granted to priests and kings in olden times. This side Calvary and the empty garden tomb the light shines with surpassing glow. Jesus said: “Verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.” This is the final earthly stage of the redemptive plan; Christianity is not the forerunner of another revelation, as Judaism was, its predecessor. Even supposing to be true the theory of a millennial age, when Christ shall in person literally have his capital at Jerusalem and actually occupy the throne of David, that would not be the coming of another dispensation, but rather a method of bringing to speedy and triumphant close the gospel age.

Faith, then, is the plan for the reception of the fullest and latest revelation of God this side the New Jerusalem. Eternal life is already begun in and for those who receive Christ, even “them that believe on his name.” “In the unity of the faith” we come unto a perfect or full-grown manhood, “unto the measure of the stature of the fullness of Christ.” The power that aids us to see the atoning Lamb, the abundant pardon, the satisfying grace, the wide open gates of the everlasting kingdom is none other than faith.

II. That power of the soul whose exercise is of the largest educational value is surely supreme. This claim we make for faith. That is educational which guides, develops, interprets. Let us examine faith in these three particulars:

1. *As a guiding power.* Much of our knowledge comes, and thus the soul is educated, because of the guiding work performed by the physical senses and the various mental powers. In the dark we employ our senses to enable us to walk unharmed. So the man of science projects his reason and propounds a theory. Then he marshals his facts, and the theory proves true or false as they furnish ground for a sufficient explanation or not. This pioneer work of pushing farther and farther away the frontier line of human knowledge by advancing cautiously, with hypothesis, experiment, and exploration, is largely useful in the culture of the soul. This method obtains in the operations of faith. Discerning from evidence, inferring from reasonable indications, accepting with a confiding intuition, faith ventures, grasps, accepts, rests. The illimitable continents of grace await the believing Columbus. The infinite nature of God invites reverential discovery.

2. *As a developing power.* Not the ingathering of information, but the development thereby of the soul's powers—that is education. The knowledge of some facts diminishes rather than enlarges the man. An incapacity, moral and intellectual, precludes the placing of certain facts in their proper relations; and unrelated facts lie in the mind not unlike undigested food upon the stomach. There is also a moral quality in education. Faith, by the grandeur of its subjects of contemplation, the scope of its investigations, and the purity of its atmosphere, most of all enlarges man. "With all the fullness of God" is its maximum measure. Development, to be worthy the name, must be refinement. Education is thus intensive as well as extensive. This soul refinement is in exact proportion to its independence of the purely objective—the physical. The kindergarten is for children only. The boy uses his fingers in counting to steady his mind lest it lose balance. The man puts away childish things and lifts his thoughts to the abstruse calculations. Instead of finding pleasure in the rattling drum of his boyhood he delights in the exquisite harmonies of higher melody. In worship man leaves the principles and goes on to perfection; and his progress is marked by increasing spirituality, or refinement. Of all themes that will refine those apprehended only by faith are the richest. Hence faith is the soul's greatest developer.

3. *As an interpreter.* Without this function of the mental powers knowledge would be a chaos instead of a beautiful order. Reason interprets the sensations. It makes us see men as men walking, not men as trees walking. It gives satisfaction. A recent writer has said: "God wants two men for every truth: one to find it, the other to set it. Pickaxes cannot cut diamonds." Reason does much of this work of setting. Science needs to know that its work ends with the ascertainment of facts. Their interpretation waits for the philosopher. In the same manner faith finds the germs of divine truth; reason sets them—hence theology. Faith also interprets. The otherwise inscrutable ways of Providence are plain to faith. The man of faith, too, can give grander and far more truthful meaning to many of nature's teachings, because he sees clearly nature's God. A satisfaction comes therefrom, not fancied, but real, springing, not from credulity, but founded in soberness. It is "the peace of God, which passeth all understanding." Faith, then, excels the other faculties of the soul. Bishop Simpson's marvelous eloquence in comparing faith and reason was in no degree extravagant.

III. The superiority of faith appears also in its effect on character. Trust, patience, fidelity, humility, and hope are virtues cultivated by faith. We match "a life of faith upon the Son of God" with any other possible to men.

IV. To ask that divine facts and truths be apprehended by the physical senses, or by other of the mental powers besides faith, is only to multiply difficulties. Their perception through faith is easier of understanding. Could there be granted to each disciple of Jesus all over the earth a view of his blessed Lord in bodily form—could prayer literally materialize the Saviour before our eyes and we hear his voice and feel his touch? Such myriad incarnations are unthinkable. But may not reason have the vision of God? This would be to demand that the Creator be more explicable than his creation, for reason does not pretend to explain nature, only to describe and classify her workings. But cannot hope in its soaring flight reach God? Though there may be "full assurance of hope," though its message may be "big with immortality," "an anchor of the soul," still it can never, from its very nature, reach certainty. "Hope that is seen is not hope." Intuition can-

not fathom God. Supposing that we knew divine truths by this method, as we immediately receive axiomatic truth, then all necessity for Christian instruction were at once gone, for no amount of teaching can make such truth the clearer. Faith, then, seems the only way; or, rather, the other methods fail, and faith must assume the work. How grandly it does it let a redeemed world declare.

V. The soul with its faculties is not like a quiver full of arrows, such as reason, memory, hope, and faith. It is, rather, a unit. When reason is used it is the soul that reasons. When memory is in service the soul remembers. When faith is exercised the soul believes. Further, one power of the soul helps another, and no power can be properly in use without the aid of all the rest. Faith and sight are placed over against the other, much to the disparagement of the former. Is the disparagement real? Whatever knowledge comes through the two is alike subject to the approval of the invisible mind. Sight seems to have its reports accepted more readily than does faith, simply because there are more of them and the mind, therefore, understands them more readily. That sight helps faith, none can deny. What is true of sight is also true of every other perceptive power. They all help faith. Gideon's faith was greatly quickened by the moistened fleece. Thomas had his doubts vanish as he saw the nail-pierced hands. Mary believed in the resurrection as the blessed Lord spoke so sweetly her own name.

On the other hand, it is also true that faith helps sight. It is not necessary to enter upon the philosophy of perception to prove that one mental power aids another. It is so true that it may be used as an illustration. The tree across the way is not apprehended as such by the eye alone. The optical sensation is interpreted by the thinking self within as a tree. In like manner faith helps hearing, reason, and hope. Jesus was in the glare of public life for several years. Men saw him, heard him, talked with him; but comparatively few knew him as he really was. It would, perhaps, be harder to have faith in the Christ of Palestine, seen as a man among men, than to have faith in the Christ of the Bible and of the ages as the Spirit reveals him to us. It was true then that, though a miracle worker, he was classed among men as one of them. To-day,

when the marvelous so soon becomes the commonplace, when the unexpected scarcely surprises, the bodily Christ would not inspire the faith among men that the ascended Jesus does. Surely it was expedient that he go away.

Again, to believe that this man, weary, worn, limited, was God, that the Nazarene was the King of kings, was very difficult for those who saw him then. It could not now be done unaided. "No man can say that Jesus is the Lord," but by the Holy Ghost." The two men in the Bible who had the clearest revelations through sight are yet mentioned as conspicuous examples of faith. Moses, who had the high honor of talking with God face to face, as friend with friend, is in the list of the heroes of faith whose names are recorded in the eleventh chapter of Hebrews. Paul, who received by direct revelation such sublime truths and saw such holy scenes that they could not even be mentioned, insists most of all upon faith, and is himself an illustration of its mighty power. Faith seems not only to interpret, but also to actualize sight. Faith, then, is not an underling. It has its own powers and its own province. Some things, some truths, it alone can perceive, if they are to be perceived at all. The ear is for the reception of melody, not for the perception of a landscape. Imagination is for the poet, not particularly for the mathematician. So things divine are for faith, not reason, not sight, not hope. Herein is the meaning of the definition of faith given in the Epistle to the Hebrews: "Now faith is the substance of things hoped for, the evidence of things not seen."

VI. Is not the very fact that faith is convinced the best evidence of truth? What is the evidence that the sun is ninety-two million miles distant from the earth? We cannot traverse it with our measuring rods. There would not be time if we could begin the journey. How, then, have we any proof of the fact? It accords with our reasoning. Reason is the evidence for all such facts. So as to the nature of God and the truth of his word. We cannot fathom the one nor prove the other altogether. Our faith accepts them. That is the only way they could come to us. We believe; that is our evidence. "Faith is the evidence of things not seen."

As a faculty of the soul we see, then, the meaning of the expressions, "the gift of God," and "as God hath dealt to

every man the measure of faith." God endows men with faith as he does with other powers of the soul, and also with varying degrees of faith. All have not the same strength of faith, as they have not of reason. Lest anyone excuse himself on the ground of small faith equipment, it should be remembered that Christ taught the marvelous power of small faith. We have not exhausted the mountain-moving abilities yet, and that is only the mustard-seed faith. God undoubtedly gives peculiarities of reasoning powers to some. It may be that he does similarly with faith. Hence the faith to be healed may be indicative of gracious endowment—not surely, or always, of sublimest trust. The faith to work miracles is also a case in point. We do not believe that the Church is answerable because she does not to-day perform physical miracles as in primitive times. Faith as strong as that is exercised for other and possibly "greater things than these." Faith for contingencies, such as the conversion of children or friends, the claiming of a hundred souls for one revival, is to be coveted, if by that we mean a surer confidence in God's ability to do those things; but, from the nature of the case, it cannot be given so long as human wills oppose. No trust in God can surely claim the absolutely certain conversion of a now impenitent sinner.

Faith needs the aid of memory, reason, hope, and intuition. Reason cannot stand alone, though seemingly the most independent of all. Where would the mathematician be if he did not remember the multiplication table? Even in the flight of poetic fancy the scope of vision must be within reason, else extravagant vagaries ensue. So with faith. While it deals largely with the future it scorns not the aid of the past. Our utmost power of confidence comes only as we remember all the way that the Lord our God hath led us. Jesus Christ, we humbly believe, will be glorious in his dealings with us forever, because we remember what he was yesterday and reflect upon what he is to-day.

Frederick N. Upham.

ART. VI.—THE OPPORTUNITIES AND PERILS OF THE
EPWORTH LEAGUE.

THE Epworth League is an organization implying on the part of its members the deepest religious experience and calling for all the Christian activities in which the young people of Methodism may properly engage. Terms, by their very use, limit and circumscribe the ideas they are intended to represent and describe. The name of the young people's society whose opportunities and perils it is here a privilege briefly to discuss is no exception to the rule. The organization is the growth of more than twenty years; the appellative is an apt fancy quickly seized upon as a compromise among diverse names, all in the minds of their proposers expressive of the same idea. If the name seems narrow and denominational it is wholly because one cannot express the growth of twenty years and what is still enlarging in a single term. If its fractional relation to the denominational unit is ill defined by the words "Epworth League" it is the fault of the term, just as the inability to express one third in decimal form is the fault of our series of notation. The name is but an attempt to picture externally an organization which makes its appeal to the spirit and addresses itself to the hidden seats of character and service.

To have done with the disagreeable part of the subject as soon as possible, let us first consider the perils to which the organization is subjected:

1. There is the danger, common to all organizations, that it will cramp life. To separate a part of the Church and restrict it by a constitution and by-laws is, in the minds of many, like adding a wheel or pulley to already complicated machinery. It may be feared that it will dwarf energy and render some power ineffective. Just as increased friction is inseparable from the thought of a channel to conduct water to a mill wheel and loss of energy is associated with running an electrical current over the wire of a circuit, so the Church, in maintaining the Epworth League, must take into account the probability of friction and, here and there, dwarfed powers and unapplied energy. The discriminating mind will at once concede this danger, but will consider it better to liberate a part of the potential energy in a

mill pond by a race than lose it all. Better a diminished electrical energy than no current whatever; so, better the organization of the Methodist young people as a corps or division in the Church than that they remain unused or be divided up into guerrilla bands, each fighting for its own purposes. How near the Church was to this later alternative may better be left unwritten.

2. More real is the peril that the young people may esteem their organization equal or superior to the Church and become impatient of authority. Insubordination is the common sin of new recruits. It is the special failing of youth on the verge of manhood to esteem lightly the advice of age and experience and become inflamed with the ardor of its own opinions. Every parent, as he bends over the face of his babe in the cradle, must face the possibility of a thankless child and of some day having his heartstrings torn by a rebellious or disobedient son. Nature has provided the surest guarantee against this in parental and filial affection; and the Methodist Church is protected in the same way. The members of the Epworth League are her children. They were cradled in her arms and protected by her love; and better a thousand times the filial affection these young people feel than outside admonitions that they should be loyal to their Church.

3. A third source of danger is found in the tendency to rely merely upon numbers. Beyond doubt the disposition to add chapters and to increase them in size by large multipliers in order to exhibit a large membership has been immoderately encouraged. A growing chapter roll is a welcome sight; but so far as that may indicate the Epworth League is only a mere machine. If the League be not a living, glowing organism in every church, with power to communicate spiritual and intellectual life, and be not attended by transformations both in character and opinion, it were better abolished. The only conclusive evidence that the League is a living, spiritual organism must be the communication of its life to others; and the test of its usefulness and permanency will not be the increase or decrease of the chapter roll, but the sum total of enlargement and quickening brought to individuals and churches in the wide circle of Methodism.

4. It is scarcely becoming to point to the disciplinary pro-

vision forbidding collections except for league purposes as a source of weakness; but modest opinion must be allowed so frank a statement. The danger is here twofold: first, through this prohibition, that the opportunity to educate a whole Methodist generation along lines of larger benevolence and more generous stewardship will be allowed to go unimproved, save as it is attended to by the older generation with less generous views in this regard; secondly, that the prohibition will leave the Epworth League treasury a prey to minor demands. In spite of the disciplinary clause continual attempts, many of them successful, are made to secure financial support for objects worthy enough in themselves, but in comparison to the great organized philanthropies of the Church petty and unimportant. Either consequence earnest men can but deplore.

The indifference of some pastors and the consequent estrangement of their young people; the drawing of a line of demarcation between the older and younger members of the Church; a lessened attendance at the regular midweek prayer meeting, occasioned by the establishment of a young people's prayer meeting; the frittering away of energy in mere hurrah; narrowness and exclusiveness—these are all additional and real perils, but the less dangerous because of the warnings continually uttered against them.

By its numbers, spirit, and religious inheritance the Epworth League is fitted for great enterprises. There are eighty chapters which average over four hundred members each; there are five hundred with an average of three hundred members each, the entire eleven thousand two hundred chapters having at a very conservative estimate sixty each. In addition there are two thousand Junior Leagues, with an average membership of forty each. The whole forms a glorious company of youth and young manhood seven hundred and fifty thousand strong, young, and therefore near to those celestial fountains of existence whence inspiration floods the heart and hope illumines the brain—youth, like the morning, clear, fresh, radiant, the dewdrops on its grasses and leaves transfigured by the rising sun into diamonds; a large segment of a great Church, with five generations of Christian ancestry behind them, dedicated to Christ from their birth hour, and, therefore, the very chivalry of Methodism. Opportunities are

all about them. The Church has a right to expect great things from them.

1. The revival opportunity must claim precedence over all. Methodism has always been a Church of revivals. You can trace all over the country the preachers who organized the Methodist Church at the Christmas Conference by the revival fires they kindled. Everywhere they heralded both God's love and the judgment; and, under the might of the Holy Spirit which breathed through their lips, men fell before them convicted of sin and rose up justified. These preachers exercised every form of ministerial office. They were at the same time apostles, prophets, pastors, teachers, and evangelists. The people cooperated with them. So it must continue to the end. No church order can legitimately interfere with the exercise of any ministerial duty. The preacher dare neglect neither his executive nor his evangelistic function. Nor may the people abdicate the privilege and duty of cooperation with their pastor by employing some one in their stead. That the pastor act as an evangelist and the people cooperate with him is a condition absolutely essential to a revival. When this exists it nullifies the laws of custom and conventional propriety. It leaves the preacher untrammelled by ultrajudicious officials and fosters in the congregation prayer, faith, hope, and love. What love prevails when these graces meet! What blessedness would come to the Church were the revival conditions prevailing everywhere! A revival is the beginning of a comprehensive Christian fellowship, the end of irrelative distinctions; and in a revival scruples are no longer magnified into principles of conduct. There is no sure remedy for indifference, formalism, and legalism save the revival. If there are preachers who do not long for a revival they are inconsequential. Yearning for souls is the secret of all pulpit success. It gives the power to utter words of beauty which touch the heart and the inexpressible charm which wins the fancy of open-minded hearers.

The other element, cooperation on the part of the congregation, it is the glorious opportunity of the Epworth League to furnish. It holds potentially within itself songs which sweeten and soften, the visitation so necessary, the testimonies which thrill and burn, and the prayers which smite through the soul and move to penitence. Its members, fresh from the altars

where they found Jesus and caught whispers of his forgiving love, constitute the spiritual aristocracy of mankind. Their youth is their strength. They have the power of doing. Their intelligence and widening experience are conjoined with force. The joyous fullness of their youth magnetizes. Their vivid insight discerns the only path of duty amid a thousand diverging ways. Their nearness to God, their purity of heart, which mirrors forth the beauty of their Lord, and their hopeful purpose point to them as copartners in a revival which shall shake to its foundations the kingdom of darkness. The significance of organization can have no better illustration than in this revival opportunity. Revivals in detached communities lose much of their force because of the narrow bounds in which they are felt. Revivals, like prohibition, should be by States or nations. This organization has the opportunity of kindling a revival in thousands of detached communities and of bringing them so close to one another that they will flow together, coalesce, and stir the nation to its religious awakening.

2. There is plainly an opportunity of attaching many more loyally to Methodism. To some this will scarcely seem to rise to the height of a great opportunity. Those, however, who know well the spirit of the Church, the minuteness and flexibility of its organization, its simplicity, the broad charity of its theology, its high-toned morality, and its rapid extension will recognize the importance of the opportunity. "Methodism," says Luke Tyerman, "is the greatest fact in the history of the Church of Christ." At any rate, it was an innovation on all previous reforms in the Church. It broke with the customs of the times in two particulars: it opposed the tendency of most religionists to assert the majesty of God at the expense of his love; and it advocated the emancipation of conscience from the burden of legalism. These positions it has maintained ever since. Either would have made it deservedly conspicuous in religious progress; both conjoined make the movement epochal.

Methodism, like Christianity in general, proposes no easy service. In recent years there has been a tendency to drift away from the Church, some being won by the less serious tone and others by the more rigid social exclusiveness found elsewhere. The Epworth League has made this outward

current thoughtful by setting before its members the highest New Testament standard of experience and life. This standard is in direct opposition to social exclusiveness, and directs the path of conduct midway between asceticism and license. In addition, the Epworth League has furnished for itself a means for social intercourse and a channel for the courtesies and amenities which so beautify life. It has also enlarged the knowledge of the history, doctrines, and present work of the great Church of which it forms a part. To know Methodism is to love it; and the very name and department work of the Epworth League bind its members more closely to the Church. A lessened drifting away from the Church is already noticed; and if it remain true to its high standard the Epworth League will prove a magnetic pole toward which the thoughtful, charitable, strong natures of the next decade will gravitate.

3. The educational opportunity. The opportunity is unparalleled for increasing general intelligence by general reading, thereby inspiring our youth to seek a higher education and promoting Bible study. With all our appliances education is a difficult matter and the average of intelligence extremely low. Even with common schools, Sunday schools, sermons, lectures, books, and daily papers in almost endless editions the work is imperfectly done. "Give me a fulcrum," said Archimedes, "and I will lift the world." But where is the lever long enough or the fulcrum stout enough on which to lift the whole generation intellectually? It is a hard task to interpenetrate a whole mass with a single idea; how much more to mellow and ripen the thought of an age by idea after idea, as ray by ray the sun mellows and ripens an apple! To an educator any company of people, however small, affords a chance for diffusing intelligence. What an unparalleled educational opportunity, then, is here presented in this company of seven hundred and fifty thousand compacted and loyal Methodists, waiting to be directed and led! Here is a gateway to the brain kingdom and an avenue to the seats of imperial intelligence. It is all-important to the Church not only to guard these approaches, a sleepless sentinel against impure literature, but also to utilize them for the commerce of Christian ideas. Suppose that this entire membership of the Epworth League, having a taste for good reading, could next year be added to the class and

prayer meetings, the social gatherings, and the Sunday schools of the Methodist Episcopal Church. They would bring a revival worth having. With good reading comes an enlarged vocabulary and the power of expression; therefore interesting and stimulating recitals of Christian experience would follow. There would be an end at once to much of the vapid nonsense which passes for "testimony." The Sunday schools would be full of intelligent teachers. The prayer service would be a "holy waiting," rather than a caricature upon the "social means of grace" which in some places passes for a prayer meeting. The social life of the Church would be strangely modified. These new members of the Church, with their taste for good reading, would have no social limitations upon them. You could not exhaust their conversational possibilities in a brief chat, nor satisfy their wholesome tastes with anything less than real wit and entertainment. Some new poem whose measure pleased, an article in a late magazine, or an old book which helped to form the taste or direct thought or educate to critical acumen would be the sure basis of a charming conversation. With such young people clownish pageants and full-dress gymnastics would not pass for amusements. There would result a practical and glorious revolution.

The Epworth League can and should be used to persuade fifty thousand additional Methodist young people to attend our Methodist colleges in the next five years. This opportunity is altogether distinct from that before the Chautauqua movement. The latter comes with its ameliorating culture to a great host who could not go to college; but here is an agency with which to bring the neighboring college within the field of vision of every young member of the Church. Before the fires of youth are burned out, while the heart is still saying, "I will find a way or make one," the value of a college training, the ease with which it can be obtained, and the institutions where the college course can be most advantageously pursued should all be pointed out and dwelt upon. The alumni of our various colleges have no fairer field for rendering genuine assistance to their *alma maters* than in recommending persistently and enthusiastically the colleges of their love to the district conventions of the Epworth League. The Epworth League and the Methodist college have a common aim—that of promoting intelligent and

vital piety. The time is fast coming when there will be an Epworth League college day in every State, and when the spiritual department of the Epworth League will be the peculiar form of religious organization in every Methodist college.

There is nothing to hinder the Epworth League from becoming a great school where the Bible shall be studied, not by fugitive passages, but connectedly, inductively, and reverently. The Epworth League conventions on many districts are already great training classes for Bible workers; and no field for projecting new methods in Bible study is more inviting. Here is an opportunity to direct a whole generation of a great Church. It is to be hoped that they may come to the Bible rejecting all traditional interpretation and read it for themselves. It is their right so to do. This opportunity is prophetic of great changes. It will clear away much theological *débris*. Faith will then become an actual entrance into fellowship with the life of Christ; the atonement, a sure motive for oneness with Christ, instead of a legal mystery outside of human use; the Gospel, always good news; conversion, a process of repenting, turning, pardon, and enlargement; sanctification, a life of sacrifice, with a consecration that is renewed every hour.

4. The social crisis presents even a greater opportunity. The requirements of Christianity will soon well-nigh reverse the whole order of Church procedure. The old methods have been wonderfully successful, are still so in many places, and are not in discredit anywhere. Neither are those who employ them. But the Church must adjust itself to new conditions. Only pleasure boats use the old methods of sail and oar propulsion. Commerce has betaken itself to the screw steamer. With or without the consent of the Church emphasis has been transferred from theology to sociology, from the first great commandment to the second, which is "like unto it." Coincident with the decay of what is called doctrinal preaching has come the international agitation of labor questions, a growing consciousness of oppression and wrong among the masses, and a threatening restlessness occasioned by it. The inevitable alienation of classes in our great manufacturing centers, the extortions of the strong, the greed of landlords, the horrors of tenement houses, imperfect sanitation, polluted water supplies, inequalities of police administration, legalized dram shops,

poverty, and vice have made "our neighbor," and not God alone, the theme of the pulpit. The Church is saying less and less about mercy and charity every year, and beginning to direct its thunders more against injustice. Hitherto it has devoted itself almost exclusively to the ranks of intelligence, culture, and orderly society. It has brought in its own children, baptized them, and won those whom easy love has suggested. Henceforth its efforts must be devoted to the outcast and to those who daily pay the penalty of their sin. It must discern in the publicans and sinners—"that outer fringe of society that has fallen away from its true order and is dragged along, a shame and a clog, hated and hating, redeemable by no force it knows"—the special field of Christly service. The great churches which the new generation is to build will not be located in the elegant suburbs, but in the downtown sections. There the Church must undertake and provide hospitals, medical dispensaries, kindergartens, night schools, employment bureaus, reading rooms, gymnasias, bath rooms, Chinese schools—every form of applied Christianity. And this the Church must do, not to protect itself in its luxurious appointments from undesirable members, but to save itself from dissolution. It must be influenced by that tender and melting and most persuasive of all arguments—"for Jesus' sake." Is it not then a providence that the Methodist Church has at this juncture a whole generation of young people organized and obedient? In the whole history of the Christian Church there can be found no greater opportunity than that before the Epworth League—the opportunity to lead the Methodist Church, born in the streets of London and in the highways and hedges of old England, back to the masses from whom it is now slowly becoming alienated, that it may resume its leadership over that mighty throng who yearn in their misery for a Redeemer, and whose sin renders the statement of the doctrine of depravity unnecessary. These opportunities improved will be sufficient reason for the existence of the Epworth League.

Edwin A. Schell

ART. VII.—SUBJECTIVE CONDITIONS ESSENTIAL TO
THE HIGHEST POWER IN PREACHING.

THE chief vocation of the Christian minister is preaching. He has other duties that are auxiliary and supplemental to it, and for which he must have adequate furniture; but his office as a preacher outranks them all. The pulpit is his throne. The Gospel has no power of self-proclamation. It needs a suitable agent and a fitting mode. Man is the accredited agent, and preaching the instrument of his power. By preaching he must engage the attention of men, instruct their understanding, convince their judgments, arouse their feelings, quicken their consciences, and direct their volitions. By it he must awaken men to a sense of their responsibility to God, and also to a sense of their moral insolvency. By it he must draw men out of a world of sin and selfishness to a penitential confession to God of their personal guilt and of their absolute dependence upon divine mercy. And by it men are to be guided, nurtured, and trained for a holy and useful life and for a final residence with God in heaven.

The power of preaching is the power of public speech. This power was an art of great repute in the pagan world when the Christ began his mission. He instantly converted it. His example was followed by the apostles. They did not aim to attract men by gorgeous vestments or stately ceremonials. They looked men in the face and preached to them Jesus and the resurrection. The flaming miracle of the cloven tongue was at once a symbol and a prophecy. It placed a divine seal and emphasis upon the art of speech, and notified the Church that this was the instrument chosen of God for the propagation of divine truth. Infinite wisdom must needs choose the best means for reaching the hearts of men; therefore this must be the best. The successors of Jesus, like him, were great preachers. The people had the law and the prophets, but these were not sufficient. A living voice was needed to state, interpret, and enforce them.

Christianity has always possessed the power of public speech. It has used it to an unprecedented degree. The prosperity or decline of the Church may be measured by the use, abuse, or

disuse of it. It is the exponent of the courage and sympathy of the Church. A higher degree of valor is required to speak than to write to men. It is also true that the way to the human heart is shorter by a sermon than by a book. Preaching is indispensable to evangelism. The work of the preacher is in part ministerial, but it is primarily and preeminently missionary. He must seek men. The lost sheep is seldom found by a pamphlet. The Bible alone will not accomplish the conversion of the world. This is to a phenomenal extent an age of letters and reading. It is sometimes asserted that the tripod of the editor is the modern pulpit, that the rhythmic clatter of the printing press takes the place of oratory. But it may be affirmed that literature, whether it be book, pamphlet, magazine, or current journal, can never be a substitute for the human tongue nor supersede the preacher. It is by the foolishness of preaching that men are yet to be saved.

The highest power in preaching is only attained when the heart of the hearer is profoundly impressed. It is undoubtedly true that the heart can only be deeply impressed through the aid of the reasoning faculties; but there may be rational processes that in no measurable degree touch the moral sense of men. The preaching that so reveals sin as that men feel its degradation, that so discloses the sovereignty of God that men stand in awe of the great white throne, that so unfolds the love of God that with the shame of transgression there springs up the hope of mercy, that so defines moral obligation as to make men feel that true reverence for God is only realized in genuine, abiding, self-sacrificing devotion to the welfare of man, and that so addresses the human will as to make it pliable to moral truth and persuasion—this is the summit of all preaching.

But as a matter of fact and observation we find that all preachers are not equally successful. Some have natural ability and trained powers. They use the same words and preach the same doctrines as other men, they are blameless in their behavior, they frequently secure attentive auditors, yet they achieve but little. The apparent results are meager and superficial. They are rarely the center of any deep religious movement. Few are turned from sin to holiness by them. Others, as with the touch of a wizard, pierce through the mantle of thick-woven prejudices, subdue the pride of the most self-

willed, disperse all foes to the word of God, and, laying hold of trembling sinners, lead captive to the cross the old and young, the sage and savage, the river pirate and the devotee of fashion. The effect of their preaching cannot be explained by any of the formulas laid down in books of logic, rhetoric, or homiletics. They are sometimes men of erudition; but their success is not due to their learning. They are occasionally of very slender acquirements; but the effect of their speech is more than the surprise excited by one "whose father and mother we know." They are in some instances orators, from whose lips the truth flows out like beaten oil; but others are plain men, of homely speech, ignoring all the pleasing refinements of oratory; yet a virtue proceeds from them that is not in what they say or in the manner of saying it. Sinners are startled, reflection is promoted, and many are moved to decisive action.

The antiquated legend of the preacher who, on learning that one soul had been led to Jesus in a ministry of thirty years, proposed to invest thirty years more to accomplish the same result has wrought more mischief than good. It ought to be shrouded and buried. If it was ever true it was an impeachment of the credentials of the man who plumed himself with so much vanity on such a scant return. Not that one soul is not of infinite value; but to assume that the word of God can be faithfully declared by a man called of God to proclaim it, during such an extended period, in a populous neighborhood, and to a people who evince no external animosity to it, with no wider result is incredible. Inasmuch as seed is assured to the sower, and bread to the eater, "so," saith the Lord, "shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please."

Are there spiritual laws that account for such a disparity in the fruit of men's labors? Or must we settle down to the conclusion that by the sovereign act of God men are made to differ in their effectiveness? The last alternative would be a complacent way of throwing off all personal responsibility. But would it be rational? Would it be scriptural? There are questions that affect the moral character and status of the preacher and must be considered before we dismiss to a divine tribunal the solution of this problem. Is it not imperative that we should ask whether the Gospel is modified in its power over

the mind or conscience by the personality of the agent employed to declare it? May it not be true that the force of divine truth is increased or diminished by the moral or mental state of the preacher? It may be said that truth is truth, no matter who utters it, or even if it be rolled from the cylinder of a phonograph. And some may say, "Is not divine truth the power of God, whether it issue from holy or profane lips? Can the preacher add out of his own resources to the natural power of the truth, to its vividness, to its dynamic influence, to its illuminating force?" If so, then there is a human as well as a divine element in preaching. This also adds immensely to the responsibility of the sacred office. Of what infinite delinquency a man is guilty who puts in peril the life of the soul—not his own soul only, but the souls of others—and withholds from men the propulsive or the attractive power of a surcharged personality?

Whether the degree of spiritual life in the pulpit necessarily determines the state of the Church and of society may not be susceptible of demonstration; but history points to the existence of such a process. For two centuries succeeding the dawn of the Christian era the men who preached the word held the truth with a reverent and earnest faith. They believed implicitly and spoke with a directness that was simply the natural and spontaneous outflow of the Christ life. This life was the evidence to them that they were born again. Their preaching was chiefly the corroboration of the doctrine of Christ, as it existed in their own consciousness, and pious exhortation to others to adopt and enjoy it. The pulpit was filled with a passion for souls, and the truth was made authentic to the skeptic and to the inquirer by the unconscious art with which it was urged upon them. But soon, like the spread of infected air, devitalizing theories spread among the leaders and preachers of the Church. They were less concerned about their spiritual union with Christ, and more anxious about theories, ceremonies, sacraments, dignities, relics, and external forms. They became dogmatists, ecclesiastics, ritualists, polemicists, allegorists, speculators, dreamers, parrot-like followers of other men's notions.

There were, however, two notable exceptions. John Chrysostom, the "golden-mouthed," was preeminently a preacher.

He lost himself in solitude for his cause. He aimed to move the conscience of men and succeeded, for his own was powerful and sensitive. It was said of him, "He breathed upon all duties the life and the moving power of the person and work of Christ." He united voice, language, passion, taste, art, piety, and motive in his dauntless enforcement of divine truth. He had a deep, broad, strong, spiritual nature. He was scholarly, lucid, majestic, tropical. He knew the mind of man and how to deal with it so as to secure a prompt response. He was a master in the use of the human voice. But the supreme force behind all these, and endowing them with a holy utility, was manhood in the image of God. He gave forth not only light but heat. He poured his own feelings into his utterances. He left the Church a legacy of a thousand sermons; but one discourse as it fell from his burning lips wrought more effect upon the souls of men than all his published sermons. There was also Augustine, Bishop of Hippo, who was more Protestant than Romanist. It is said of him that "there was an emphatic impulse which he gave to instruction in truth and to impression through it, as opposed to the arts of the mere orator." An intense moral earnestness and deep spiritual insight enabled him to search the hidden man of the heart as from his own self-knowledge. In the fourth book of his manual, entitled *De Doctrina Christiana*, he shows that the personality and earnestness of the preacher are the true secrets of his greatest power.

If these two consecrated men had been supported by collaborators equally devout, direct, sincere, and spiritual Martin Luther would not have been a religious necessity. Great names in the Church preceded these, and many rose to eminence in the ecclesiastical firmament after their translation; but in none of them was there the same unadulterated love of God and of human souls. Gregory the Great observed that "the sermon has most effect when given by the person whose it is." And of the Venerable Bede it is noted that "his genuine sincerity and piety were so apparent as to add greatly to the force of what he said." But he was never a great preacher. He preached mainly to priests, seldom to the people. In the Eastern Church preaching so lost its importance that for a thousand years no great name has appeared stirring the hearts of the masses. That Church has become a mere sacerdotal system. The czar

is the censor of the pulpit as of the press. "Where the Spirit of the Lord is, there is liberty;" but Russia is without the Spirit of God. She has altars, but no pulpits. If the ministry of the Greek Church were in spiritual union with Christ and filled with an unaffected love of the people the truth would blaze, like long-pent-up fires, from a thousand sacred forums, and revivals of religion would be as common and as extensive as the grain harvests of our great West.

The Reformation was a revival of preaching. Luther was a preacher. He wrote, "It was a fire within me. Woe is unto me if I preach not." Even before his discovery of the doctrine of justification by faith he broke in upon the moral and spiritual torpidity of his hearers with the force of a mountain wind; but when he realized salvation by faith his power was multiplied a thousand fold. Townsmen and students alike heard him with intense eagerness. Twenty-five thousand souls in the market place hung upon his words as dying men listen to words of hope. More than the novelty of his doctrine or the force of his style of address impressed them. It was the man—a man who believed in justification from sin, with a clear intellectual perception of that glorious truth, and the rapturous consciousness that it was a fact in his own experience.

John Wesley was but a mediocre preacher for years, and his name would probably never have arrested any but an antiquarian eye in the history of his times if it had not been for that memorable visit he paid on the 24th of May, 1738, to the Moravian Society meeting in Aldersgate Street, where he felt his "heart strangely warmed" with a sense of the forgiveness of sins. He thereafter preached the bliss he felt. He became an outdoor preacher in 1739 by virtue of the expansive power of the love of God and men abiding in him. He could not be kept from the people. He had made no new discovery; he was but the incarnation of the three glorious truths that every man may be saved from all sin, now, and may know it. He was controlled by the conviction that God could, would, and did save from sin. Like the light that leaps from the seacoast tower, no matter from which side of his intellect the truth broke forth it was a flash from the same burning lamp. John Wesley's warm heart was like a great hearthstone, from which radiated a cheerful Gospel wherever he went. The men who

gathered about him put back of the truths they preached the same clear, controlling consciousness of salvation.

John Knox, of Scotland, and Jonathan Edwards, of New England, were each endowed with a strong sense of the sovereignty of God. They were leavened with it, and felt themselves to be vicegerents of the justice of God against sin. They preached as deputies of the God of holiness. They are by some styled morbid preachers, carrying self-inspection to an extreme. Men preach what they are, as well as what they think and believe. The late Charles H. Spurgeon was a bright and shining modern exemplification of the vital relation of personality to the influence of the truth.

Who that heard our great Simpson can ever forget him as, filled with his theme, he expanded his broad chest and drew his form up to its full height. He was then the personification of the truth. Eye, voice, gesture, attitude—all these, subjected to ever-changing modifications, made the word of God irresistible. No one thought of the preacher. Indeed, all volitional thought was suspended. The preacher did all the thinking. There was but one determining brain, and that was in the pulpit. His soul was so full and active that every obstruction was swept before its rush, until through every heart in the audience his message had an unimpeded course. He seemed then like an archangel with orders fresh from the throne of the Saviour of the world.

The history of Christianity is the history of the rise or decline of preaching. Whether it be mysticism, Arianism, pietism, asceticism, theism, materialism, ecclesiasticism, saint worship, Mariolatry, ceremonialism, rationalism, illuminism, or salvation by faith which has predominated among the people, the cause of such predominance may be found in the hearts of the preachers. What, then, are the conditions of power in preaching?

I. The preacher must dwell in Christ, and Christ in him. This requirement has all the authority of an axiom. Every sermon he preaches is an announcement of his personal relations to Christ. He stands before his fellow-men always with Christ's mantle upon him. Other men may be content to allow their position to be a matter of deduction, or they may by certain public subscriptions of their allegiance affirm in a formal way once for all their Christian character; but his confession of Christ in-

heres in every function of his office. He need wear no distinctive garb to keep his office fresh in the thought of the people. The currency of his official title will do that. It is the standard by which he is always measured and judged. A merchant does not lose standing in the marts of trade nor an artisan the esteem of the workshop by the absence of any zeal for the person and mission of Christ. But a preacher cannot be indifferent to the cause of Christ without attracting public attention and inviting common contempt. An engine-driver on the rail, a clerk in the bank or store, a teacher in the public school, a statesman in his political duties, a bricklayer, blacksmith, carpenter, or weaver—these men do not advertise their relation to Christ by the mere pursuits in which they are engaged. They are not required to do so. They may or may not be Christians. But it is otherwise with a minister. He can never separate himself from his profession of Christ. His name, spoken, printed, or written with any official designation attached to it, everywhere carries with it the thought that he is a Christian. He must not merely subscribe to a Christological creed or pose as a mere preceptor, to interpret doctrine to others. He must be in heart fellowship with Jesus. Christ must be in him a living, active power. Christ must be formed within him, so that out of his consciousness of an indwelling Christ he shall preach Christ. If Christ be made unto him wisdom, righteousness, sanctification, and redemption, then as a concomitant of such a state his projective power will be increased in preaching these realities to others. He will not be the light, but he will be an effective witness of the light. What Lockhart says of Burns may be said of him, "The passion traced before us has glowed in a living heart, the opinion he utters has risen in his own understanding and been a light to his own steps." He will not speak from hearsay, but from sight and experience. He will speak forth what is in him, not from any outward call of vanity or interest, but because his heart is too full to be silent. He will speak it, too, with such melody and modulation as he can, in homely rustic phrase, perhaps; but it will be his own and genuine. This is the grand secret for finding hearers and retaining them. Let him who would move and convince others be first moved and convinced himself. Be true if you would be believed. Let a man but speak forth with genuine earnestness the thought, the

emotion, the actual condition of his own heart, and other men—so strongly are we all knit together by the ties of sympathy—must and will give heed to him. In culture or in breadth of view we may stand above the speaker or below him; but in either case, if he is earnest and sincere he will find some response within us, for in spite of all casual varieties in outward rank or inward, as “face answereth to face,” so does the heart of man to man. In a very great degree the highest power in preaching is derived from the presence and work of Christ in the heart of the preacher. Next to the Bible his heart will be his principal notebook.

II. The preacher must realize that he is called of God to preach. The value of piety cannot be overstated. But no degree of saintliness is in itself and alone a warrant for any man to take upon himself this divine office, nor is the power of public speech. The general public and the majority of serious parents in the Church regard the ministry as a profession, to be ranked with law or medicine; and they assume that any man who feels a turn for it in the ordinary sense of the word is entitled to enter it. “No man taketh this honor unto himself, but he that is called of God, as was Aaron.” As well might a man assume to represent the government of the United States at the court of St. James because he is a loyal citizen and a patriot, as for a man to claim the right and authority to stand in Christ’s stead before men in such an office because he is a sincere disciple of Jesus, or has a natural preference for religious discussion, or is a clever man with the people. One of the most entertaining preachers of the day states that, while upon the hustings and after years of political adventure, the thought took possession of him that if he could hold the attention of men from a street platform on a political subject he could as equally win their attention in a discussion of religious themes. That was his call. It may have been a divine voice that he heard. I do not forget that Elisha was plowing when Elijah laid upon him the mantle of prophetic dignity. But in itself no such suggestion is sufficient authority to preach. The marked change in the social position of Methodism during recent years and the recognition of it in the public press, with the fraternal favor now bestowed upon it by all evangelical denominations, have given rise to new perils, born of new conditions.

Some of these threaten to sap the spiritual life of the laity; some assail the ministry. No position in life introduces a man more quickly to the best social and intellectual surroundings than admission into the ministry. His office provides him access to the best homes in the community. He is only excluded when tainted with crime or suspicion. Even then society is reluctant to disown him. The temptation to seek this office for worldly or social reasons is apparent. But our new environments only more deeply emphasize the necessity of a direct mandate from the skies to insure the highest power of the preacher. The finger of God must engrave it so deep on the heart that it can be seen by the understanding and felt by the conscience. It cannot but go into his manner. The man who represents a great nation at a foreign court and to the world will be chastened in his temper, elevated in his thought, and quickened in his zeal. How more profoundly will this be true of one who feels called of God to stand for him before the world! Think what strength, what courage, what zeal, what love, what self-sacrifice will be born of such credentials! The man who is thus separated from men by the sovereign will of God has assured to him special grace from God for the duties laid upon him. The action of this divine commission upon the reasoning powers must excite them not only to a high degree of activity, but be a guide to the most careful conclusions. He who is to speak for God will be sure to separate the chaff of his own conceits from the wheat of the divine mind. The emotional nature of the preacher will likewise be stirred to its profoundest depths, but at the same time will be preserved clear as crystal. To stand in the light of the throne of the Most High and to speak for him that holds the scepter of the universe in his hand is the sublimest position assigned to any creature.

III. The preacher must have a deep conviction of the truth of his message, that it is from God. He must know its contents and where its boundaries are. Men are anxious for opinions, but the preacher must state facts. He must state truth, not notions. If he does not know the mind of the Spirit, let him keep silence. If he does perceive the intent of God, let him announce it. If he holds realities he will preach realities. If he has nothing but fancies, what else can he furnish but painted rainbows? Rufus Choate said that men should not be

like weather-vanes, veering with the wind, but like mountains, which turn the course of the wind. Nothing so affects one's manner as clearly defined and well-settled spiritual principles in the inner life. The whole external man is modified by their influence. They give inflection to the voice. It is incisive or pathetic, persuasive or admonitory, as they are sharp or tender, earnest or conclusive. The range of its gamut is the sweep of his convictions. The preacher must know the truth to possess it. He must search for it to obtain it. He cannot search well unless he be trained to find the way, and to detect it when he sees it. An opaque mind can never transmit the white light of truth. A disorderly brain can never present an orderly arrangement of the truth. It is as true of ideas as it is of men, that a few well-organized and directed convictions will disperse a mob of fancies. There never has been a time when men were more anxious to hear opinions about God, Christ, the Holy Spirit, the Bible, sin, salvation, death, immortality, heaven, hell, and the judgment day. But what the world needs now and always are verities concerning these profound subjects. In this world, where the withering grass and the fading flower are the symbols of so much of human experience, human souls are in an agony to find something that is permanent. The preacher who believes his message, with no reservations, will preach it with a full breath, and the mark of his message will be traced on all the being of those who hear him. And, moreover, men will hear him. Effectiveness will be in proportion to faith.

IV. The preacher must apprehend the full significance of man. He must discern what he is and what he ought to be, the nature and complexity of his organization, what his needs are, and what his responsibility is. Next to the study of the book must be the study of man and men. They cannot all be approached from the same angle or impressed by the same methods. But he must reach them. If he does not his ministry fails of its purpose. There are no miraculous endowments which enable him to dispense with study. He must know man to control him. He must feel his necessities to deal with him and help him. He must feel that the welfare of man here and hereafter is poised on man's own self-determining will. The realization of what man is, what he should be, and what he may be will move the soul of the preacher until every drop

of blood in him will quiver with concern. Out of this sense of the value of man sprang that amazing and sublime mediation of Moses on Sinai, when by expostulation he averted the wrath of God from the camp of Israel, "If thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written." It was this perception of the human and eternal issues at stake that extorted from Paul that wail of agony, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." The effect of this conception of man and his future destiny will be a powerful incentive to the enunciation of the truth. When Sir Isaac Newton was completing his demonstration of the law of gravitation he was so agitated at the grandeur of his discovery that he was compelled to employ an amanuensis to complete the record of it. So the recognition of all that is involved for the human race in the acceptance or rejection of God's overture of mercy to men must inevitably quicken every latent power of the preacher and give it its strongest expression.

One experiment of Mr. Tyndall, in his lecture on light, was always very forcible. He took a piece of alum and, intercepting a beam of light with it, projected an image of the ray of light upon the screen. It was a brilliant but cold spectrum. It was light without heat. The lump of alum held back the ray of heat. But light and heat are twins. God made them so. And light without heat would only serve very soon to display a bleak and cheerless world. It is a great propulsive force. The old Scotch woman's quaint demand of the new pastor was a simple woman's perception of the power of the pulpit, "Give me the word," she said, "hot off the bakestone." The pulpit must furnish light; but it will accomplish but little for men or with them unless that light is accompanied with divine heat and with the sympathy and passion of an anxious, consecrated soul, yearning for the salvation of man and bending every power to realize it.

H. Swindells

ART. VIII.—THE REMOVAL OF THE TIME LIMIT.

THIS question will without doubt be again brought before the next session of the General Conference; and, although it will hardly be possible to present any new arguments on either side of the subject, the polemical warfare must necessarily continue until one side or the other is victorious.

The Committee on Itinerancy at the last General Conference somewhat startled the assembly by presenting, on the twelfth day of the session, a report recommending the entire removal of the time limit. The vote in the committee had stood forty-nine in favor of this report to nineteen against, or more than two and a half to one—an astonishing majority obtained in one of the most important committees organized by the General Conference. A minority report, signed by sixteen members of the committee, was presented two days afterward, to the effect that “the present time limit of five years should be allowed to stand until the Church has had time to give it a fair and reasonable trial.” On the nineteenth day of the session, after a protracted debate, the minority report was substituted for the majority report by a vote of 298 to 162 and was adopted. The question naturally arises why this large majority was cast against the removal of the time limit when the vote of the Committee on Itinerancy was so overwhelmingly in favor of the removal of all legal restrictions. On this point opinions will differ; but it was believed by many in the General Conference that, if the debate on the question could have continued without the interruptions caused by the General Conference elections, the majority report would have been adopted. In all probability it was only defeated through the plea presented in the minority report that the present five-year limit had not been sufficiently tested. It seemed only just that those in favor of the removal of the limitation should be willing to give the five-year rule a reasonable trial. The question was therefore not decided, but postponed, the postponement being secured by the delay of five days before taking the final vote, which delay may be considered providential, inasmuch as great changes should progress slowly and reforms that are sure to come can afford to wait.

The Church tested the two-year limitation for sixty years,

and the three-year rule for twenty-four years, or a little more than one third of the sixty years; therefore will not one third of the twenty-four years be sufficient for the trial of the five-year limit? The General Conference of 1896 will answer this question and, we trust, will give to the millions of Methodism an untrammelled itinerancy for the work of the twentieth century. During the debate at the last General Conference nine spoke in favor of, and five against, the removal of the limitation. The opposition did not argue the question so much as they pleaded for longer trial of the five-year rule. Among the statements made were the following: "If this action is taken you will ruin the itinerancy in twenty-five years;" "The Church will fall into Congregationalism;" "The bishops will be unable to make the appointments;" "Methodism has done grandly under the time limit;" "An itinerancy without a time limit is a thing of which dreams are made;" "The Church is not ready for the change;" "Do not strike down a piece of mechanism so well constructed by the fathers." Danger signals like the above may have frightened the Conference of 1892, but we predict that the arguments of those who favor the removal of all restriction must be met and answered if the question is to be decided again in the negative.

It may not be inopportune to present some of the reasons why the pastoral limitation should be entirely removed:

I. We affirm that previous extensions of the time limit have been beneficial to Methodism. Who will charge that the advance of the limit to three years, and then to five years, has worked hardship to the country charges? Why then array the city against the country and cry "class legislation?" If the country charges do not feel the need of a more extended pastorate how can they be injured by granting such an extension to the cities, which do realize such a need? We claim that the country pastorates have been lengthened by the extension of the time limit from two to five years. The record of five hundred and forty ministers in the Northern New York Conference and the Black River Conference, since 1836, has been traced with instructive results. Previous to 1864, under the two-year limit, the average pastorate was one year, three months, and eighteen days. Under the three-year limit the average pastoral term was two years and twenty-six days, and

in all probability the average has now reached nearly three years; therefore the country pastorate must have been lengthened as well as that of the city, and the city is not arrayed against the country, as has been claimed. Even though the country pastorates might be shortened because of the extension, this is no reason why all charges and pastors should not stand on their merits. Were the cities mistaken in their desire for an extension of the time limit? Were there any memorials from cities asking the last General Conference to return to the three-year limit? On the contrary, did they not present many memorials praying for the removal of all restriction?

II. The limitation is contrary to sound common sense and business principles. What would the commercial world think of removing clerks as soon as they became thoroughly familiar with their trade and customers; or of compelling doctors, lawyers, or judges each five years to begin anew the work of life in untried fields; or of a government that denied congressmen and senators the privilege of reelection? Such limitations would call forth the derision of all thinking minds. The college president and professor are often retained during life, because their value increases with each year; but there would be more reason in limiting the period of service among college presidents than among pastors, for students only remain at college till their studies are completed, while the larger portion of our membership remain in the same church until death. What if it had been the law that the generals in the late war should have been removed at the end of three years, according to the limitation of Methodism at that time? If the cabinet had said to General Grant just before the battle of the Wilderness, "Your time is up, and no matter what the exigencies are, you must go," the government would have been the laughing stock of the civilized world. Why, then, should Methodism, in the midst of revivals, church building, and other enterprises, take the position that the man who has his hand on the helm must go at the end of five years? How can we foretell, five years in advance, the condition of things on a certain charge? There should be no law forbidding the cabinet to use their wise judgment and follow sound business principles, under the guidance of the Spirit of God, in the appointment of ministers the fifth year as for the other four years, and so on to the end of their

pastorate, however long, instead of foreordaining, without foreknowledge of events, that on a certain day when the clock of Methodism has struck five, whatever the exigencies of the case, the pastor must be moved. How long shall such an absurdity remain in the Methodist Episcopal Church?

III. The limitation causes an enormous waste of power. Cities demand longer pastorates than the country. In the cities there is less marked denominationalism, and people attach themselves more to a great personality than to a denomination. There is also greater competition in the cities, and it is impossible for Methodism to vie with other systems, where the preachers are centers of influence in one church for a lifetime, while our ministers are removed as soon as they have thoroughly organized their forces and have become acquainted with their environments. Cities demand that a minister shall take part in great public movements, such as educational and moral reforms. But because our ministers are so little known outside of their own churches their power continues merely local, while the clergymen of other denominations exert a general influence in guiding the current of public sentiment and in inaugurating great public enterprises. This great waste of the personal power of our representative ministry is a serious loss to Methodism and the world. Our bishops who are located for many years at the centers of population have often inaugurated great enterprises, illustrating what our leading city pastors could do if allowed longer time. How absurd, for instance, to think of removing Bishop Hurst from the city of Washington in the midst of the most stupendous educational movement of this century! We have shown that the removal of the disability in the city churches will not necessarily antagonize the interests of the country charges, but on the other hand it will become a blessing to both. Yet, if we should concede a possible injury to the country, are not the cities destined to control the country as Gibraltar does the Mediterranean? Is it not true that the Church which fails in the cities will finally fail everywhere? The limitation of pastoral service is not only a waste of personal influence, social power, and acquaintanceship, but also a loss of money, health, valuable members who drift to other communions, and thousands of probationers who leave our Church because their spiritual leader has been torn away from them in

the days of their first love. Ours is the greatest revival Church since Pentecost, but without doubt loses more converts than all other Protestant denominations combined. A large portion of this waste is caused by the limitation of the pastoral term.

IV. The limitation is already encumbered by its many exceptions. Paragraph 170, section 3, of the last edition of the Discipline says of the bishop: "He may make the following appointments annually, without limitation of time." Then ensues a page and a half of exceptions to the time limit—enough to burden almost any other law to death—and the limitation staggers on under the heavy load to the final doom which a few more exceptions will bring to pass. To the average mind what appears good for bishops, editors, secretaries, missionaries, book agents, college presidents and professors, chaplains, Bible and temperance agents, etc., might also prove a blessing to ministers in the actual pastorate. In conversation Bishop Thoburn said at the last General Conference: "One of our bishops once attempted to enforce the three-year limitation in India. The first case considered was that of a missionary who had remained three years and fully mastered the language of one section of India. I said: 'If you remove this man it will require three years for a new man to learn the language, and the man removed will occupy about the same time in acquiring the language of a new section. It will therefore be a loss of six years' time.'" It is not necessary to say that the rule was not enforced. The effort to transplant the time limit into foreign fields has proved a signal failure. The flower is too delicate to bloom outside of America, and will soon be among the rare specimens of an extinct species in this country. Is not the time lost in the study of a city population and of its great movements as great a waste as that involved in the study of a language? O, that common sense might rule in America as well as in India!

V. If the limitation were removed, although the average pastorate might not exceed three years, we would enjoy the benefit of the feeling throughout the Church and community that the pastor had come to stay. The condition of restfulness among the people and the inducement to plan for a long term would be of great value, although the pastorate might not continue more than three or five years. The entire town or city would

look upon the Methodist minister as a Christian citizen who might remain a lifetime, rather than as a transient visitor whose time of departure was absolutely fixed.

It will be proper to notice some of the objections often made to the proposed change:

1. It is affirmed that a limitation is essential to the permanency of the itinerancy; that is, the bishops would meet with the same difficulty which confronted Asbury, and would be unable to remove ministers after a long period of years by episcopal prerogative alone. We reply that ministers and churches have resisted the appointing power, when removals have been made against their will before the expiration of the limitation. But have any societies been lost to Methodism on that account, or has the old itinerant wheel been retarded in its regular revolution? Independent churches may be formed in other denominations, but rarely in ours. If there should occur a few troublesome exceptions, would it not be better to endure a little friction than to weaken all the splendid machinery of Methodism? How does the removal of the limitation work in Germany, Switzerland, India, and our other foreign fields? Is there rebellion anywhere when missionaries are removed who have been ten, twenty, or thirty years in charge of the same mission? Why, then, look for serious results under similar conditions in America? On the other hand, what bishop would endeavor to move men as desirous of remaining as the people were to retain them? Suppose one had removed Spurgeon. When people entered London they would have said, "Where is Spurgeon now?" To this would be answered, "O, somewhere in Scotland!" We cannot utilize the power of some men in personality and in eloquence unless there is given them a single position to maintain for many years. Some champions of the time limit tremble over the possibility of losing a few rebellious ministers and churches in the event of the removal of the restriction; but they are not frightened over the thousands of laymen and scores of ministers who leave Methodism because of the time limit. They exclaim: "Joy go with them; we can well afford to lose them; the mission of Methodism is, in part, to reinforce the other Churches." O, consistency, thou art a jewel!

With about ninety-five per cent of the Methodist ministry

the limitation is removed already, except that it stands before them as a rebuke for failing to remain a full term. If the bishops find no difficulty in moving ninety-five per cent of our ministry before the expiration of the five years, why may we not trust the episcopal power and the loyalty of the remaining five per cent and remove the legal barrier altogether? In the Southern California Conference, of which the writer is a member, out of a membership of one hundred and forty-six only two ministers have completed the five-year pastorate, and only one is on his fifth year at the present time. Not a single presiding elder has completed the full term of six years, although five men might have done so had they remained in the office to the present time. In the Puget Sound Conference, among its one hundred and twenty-eight members, not one is on his fifth year. In eastern Conferences we are aware there is a larger proportion of five-year men, where great cities demand longer pastorates; but the number will probably not exceed five per cent of the whole. Is not, then, the time limit virtually removed from about fourteen thousand traveling preachers, while its iron grasp clutches only about seven hundred ministers who are struggling manfully for freedom? Shall we not aid this minority to lay aside the weight that they may run the race more successfully?

2. It is also claimed that the removal of the limitation would allow heresies to take deep root in certain sections of Methodism, resulting in the final alienation of the local society. If it be true that we have heretical ministers within our fold would it not be a wiser plan to confine the evil to a single charge, where it could finally be utterly destroyed, than to transfer the deadly plant and scatter its noxious seed among a dozen charges? Cut out the cancer, though it kills one church, rather than transmit the disease to multitudes, even on the supposition that the many would become only slightly infected.

3. It is claimed that the most popular ministers would retain the best appointments, leaving the younger pastors no opportunity of promotion. Does this condition of things obtain in sister Churches? Remove the legal restriction, and two other limitations remain. The desire of ministers and people for a change and the removals by death are sufficient to change about one fifth of the ministry in any denomination every year.

There is therefore a compulsory itinerancy, without the operation of the time-limit, in all the Churches, which opens some city appointments every year; and the young pastor who has outgrown his country charge will gravitate to the city as certainly as water seeks its level.

4. Many articles have been written extolling the itinerancy of the Methodist Episcopal Church, describing our admirable system of appointing fifteen thousand ministers yearly, and showing how our organization is very like that of the national government—our bishops corresponding to the justices of the Supreme Court, who are elected for life, our General Conference to Congress, our Annual Conferences to the several States, our District Conferences to the counties, and our Quarterly Conferences to the towns and cities. We are told, also, that every charge is supplied with a minister and every minister appointed to a charge, with planetary regularity rather than with the comet-like uncertainty of the other denominations. But what has this to do with the time limit? We had the itinerancy many years before the time limit was born, and the grand itinerancy of Methodism will live on in a larger life after the time limit is dead. The terms "itinerancy" and "time limit" are not synonymous, nor are they united as were the once famous Siamese twins, to whom separation meant death. The time limit is only an attachment put upon the machinery of the itinerancy as an experiment, at the request of one man; and, after nearly a hundred years of trial, the Church is ready to remove the attachment and return to the system of itinerancy bequeathed to us by John Wesley. One of the proofs of the immortality of the soul is the fact that a person may lose the senses of hearing, seeing, tasting, and smelling, while the soul itself remains unimpaired; is it not, then, reasonable to conclude that the man will remain when the sense of feeling is destroyed? May we not use a similar argument in reasoning about the preservation of the itinerancy? The time limit lost a portion of its force in 1864, when the extension to three years was voted, but the itinerancy seemed invigorated rather than impaired. At the General Conference of 1888 the time limit lost nearly all its remaining force, while the itinerancy, the soul of connectional Methodism, seemed stronger than ever. Therefore, if the last spark of life in the time limit should go

out forever in 1896, the principle of the itinerancy would feel no fatal shock, but would move on untrammelled to the grander achievements of the coming century.

In closing it may be well to add utterances of two representative men on this question of the removal of the limitation. Dr. R. S. Storrs some time since thus expressed his views :

I should fear that the strong tendency must be, if other men are as dependent as I am on outside incentives, to lead them to rest, after several removes, in past preparations, rather than to brace themselves for fresh research and recent thought. The systematic forecast of mind which plans for results only to be reached after years of labor, would seem to me likely to give place in this scheme to a hasty scramble for immediate effects, accomplished by startling immediate efforts. And there certainly is a power which comes with years to one who has long guided a congregation, baptizing, marrying, and burying its members and becoming familiar with family traits, experiences, history—a power which cannot be transferred to others, and which no more can be gained in a brief pastorate than a wheat harvest can be extemporized. This seems to me an evil to be remedied. The Church will never have its just power in populous cities until its ministers have the opportunity to get fully identified with the life of such cities and to take, as they ought, a leading part in their educational and social development. I have no doubt that the practical sagacity of the Methodist mind, for which I have an unfeigned admiration, will find a way to remove ere long what seems to me a grave defect.

And Bishop Goodsell, in the *Review* for January, 1893, after showing that strong churches grow about strong men, continues :

Dearly loving and highly honoring our own Methodist Episcopal Church, ought we not to ask, in view of these facts, whether much of our tenuity in the great cities is not due to the rapidly fading remnant of an itineracy of which we have had little, practically, since the abandonment of the old circuit system ? Have we not sacrificed the man to the system, and so have we not been fighting against the providence of God ?

A large, elegant handwritten signature in cursive script, reading "E. W. Caswell." The signature is written in dark ink and occupies a significant portion of the lower half of the page.

ART. IX.—THE REIGN OF THE SPECIALIST IN OUR SCHOOLS.

AMERICAN education has received of late a wonderful impulse from German pedagogy. Ever since our young men have frequented European universities and there imbibed the spirit of progress there has been an improvement in the former routine methods of instruction in our institutions of learning. The change for the better has been so radical that it could be termed the American educational *renaissance*. A new spirit has been infused into our schools, and courses of study have been changed to meet the demands of our modern intellectual life. With the introduction of European university methods the aim of the college professor has also undergone a change. It is no longer his ambition to be considered a successful teacher, but rather to be known as a specialist.

It must, however, not be forgotten that the average American college is far from being, either in organization, purpose, or scope, the equal of the European university. If its curriculum embraces much more than a German gymnasium or a French *lycée* it undertakes work that it cannot do thoroughly. In view of this fact it is not necessary that its chairs be filled by men of extraordinary attainments in any one specialty. The questions asked when a vacancy is to be filled in our high schools, academies, and institutions of collegiate grade should not be, "What original research has the candidate made? What books or learned treatises has he written? Where has he studied? What degrees has he taken? Has he been abroad?" but, "What is his ability as a teacher? Can he arouse the students to activity? Can he inspire them with a love of the true and the good? Has he correct views of education? Is he hedged in by a specialty? Does he drive a hobby? Is he a man of good morals and correct habits, and will his influence on the youth coming under his instruction be salutary?" These and similar questions, however trite, are far more important than those pertaining to one-sided scholarship, which so often determines the choice of a man when a vacancy is to be filled. Of course, a candidate for a certain position should be intellectually, as well as otherwise, thoroughly qualified to fill it. What I mean

to say is that in order to be a successful teacher in the secondary school or average college he need not be a specialist in the sense in which the term is now generally understood. For example, to teach Latin successfully one need not be a Sanskrit scholar, and an acquaintance with Provençal and Old Spanish does not enable one to impart with greater ease the ability to read, write, and speak French—the only objects aimed at by those studying that language in our schools of secondary or collegiate grade. A minute knowledge of fossils may be of great satisfaction to the possessor thereof, but the teacher of science in the ordinary academy or college can make but limited use of it in the school room. From a desire to be scientific in their instruction teachers are often tempted to slight those things that are essential to the pupils and to indulge their private tastes for subjects which the students ought to postpone to a later day. Common sense would seem to indicate, for example, that before the study of Germanic philology can be pursued advantageously by the American student the German language should be mastered first. And yet there are institutions whose undergraduates, though they cannot read German at sight nor write it with an ordinary correctness, are pursuing, perhaps as an elective, the study of Gothic or some other branch of Teutonic philology.

It has become the style in many schools to teach all about a subject, but not the subject itself. Some teachers consider all elementary and practical work beneath their dignity; they would have their pupils fly before their wings have grown. They ignore the fact that the average undergraduate is little interested in roots, etymologies, collated texts, and the rest of the material which constitutes the philologist's stock in trade, but rather in acquiring a mastery of the languages themselves which they are studying. Why, then, should the teacher in a school of collegiate grade wish to work according to the methods of university professors, by using the classic page for the purpose of tracing words through the cognate languages or by commenting on a critical point in the text with an enthusiasm that would merit admiration if it were opportune or lavished on a worthier object? The fact is, the method of many a modern teacher has lost touch with the needs and capacity of the pupils intrusted to his care.

I do not depreciate the value of philology to a teacher of language. It is to him in a certain sense what chemistry is to the physician and anatomy to the surgeon. On the contrary, I think the broader his linguistic attainments are the better will he be qualified for his work. But in the case of the average teacher philology must be considered simply his stock in trade, his reserve power, on which he can draw at will for purposes of illustration as occasion may require. The same holds good with many other branches of learning. The object of most American colleges and of all secondary schools is not to train specialists, but to educate symmetrically the young people intrusted to their care. We should distinguish between the teacher as an educator and the teacher as a specialist. They are two persons with widely different objects in view. The aim of the one is to develop his pupils into a symmetrical manhood and womanhood and to prepare them for the duties and responsibilities of life. The aim of the other is much more circumscribed. His purpose is to prepare a few men and women for particular vocations by imparting the comprehensive knowledge necessary for their successful pursuit. The latter work, however, comes legitimately within the range of the university and the special school. Hence, what I am finding fault with is the tendency to introduce these special studies and methods into schools of lower grade, thereby circumscribing and limiting the more important educational work. I do not hesitate to assert, therefore, that it is more important that the professors in our colleges and secondary schools be great teachers than great specialists. If they not only understand thoroughly the branches they undertake to teach, but are also many-sided men and women with broad views and educational scope, they will benefit the youth frequenting these institutions more than if they undertake work which is out of place and which they cannot hope to do thoroughly, because they lack the proper material to work upon.

Many of these would-be specialists are not only one-sided and narrow-minded, but their attainments in general knowledge are also inferior. I have met some of them who, in spite of their high-sounding academic titles, were utterly lost when off their beaten track. One, a philologist, on a certain occasion inquired whether there were not two kinds of potatoes, one kind grow-

ing in the ground, the other above ground. Another, a mathematician, wanted to know whether the name Gudrun did not mean a German city. A third, a scientist, did not know that there are two Frankforts in Germany. I could extend the list. Such cases tend to show that men of one idea, especially those that have become so by a premature forcing process, are not the most desirable persons to conduct the studies of the youth in our secondary and collegiate institutions.

Though arrogance and sham are to be deprecated, no one will withhold respect from a really meritorious man who has devoted not a few semesters at some foreign institution and whose reputation centers in that fact, but the best years of his life to the acquisition of that profound knowledge which fits him eminently for original investigation and elevates him above his compeers. Such men deserve the name of specialist. They are the proper persons to fill the chairs in our universities and highest schools of learning. And it certainly rejoices the heart of every true American that we have many such eminent men, representing the various branches of learning, whom we need not hesitate to compare with others of like stamp across the Atlantic.

This one-sided view of education by men of one idea who are imitating university methods is working mischief among the pupils of our secondary schools. They are imparting their spirit to the immature youth under their instruction, some of whom are injured thereby in their educational career. Boys and girls are devoting to some "elective" or "specialty" the time which they ought to spend upon other studies. Of course, this is usually the fault of their instructors, who, caring more for their own hobbies than for the symmetrical development of their pupils' minds, not only allow, but even encourage, them to go on.

Instead of making students more accurate and thorough, the teacher who rides a hobby often accomplishes the reverse. In his attempt to treat the subject exhaustively he generally introduces a text-book which is by far too full and comprehensive for his class. It is not unusual to see books used in secondary schools that are quite above the capacity of those studying them. How can a class of immature learners master the contents of a manual of six hundred octavo pages in a term of twelve weeks?

And yet such and similar impossibilities are not rare undertakings in our schools. The inevitable result is neglect of other, usually more important, studies by the few that are interested in the subject, and superficial acquirements, followed by disgust, on the part of the rest of the class.

That the particular branches taught by the various professors in our collegiate institutions are, as a rule, considered by them all-important is clearly demonstrated at the educational conventions held from time to time. The questions there discussed are generally such as pertain to the relative importance of the studies constituting the curricula of our schools. Each teacher, as a matter of course, defends the branch represented by him; whereas the more important questions affecting the students' morals and their future welfare are too often ignored. In a paper read at a recent convention of college teachers the merits of the natural sciences as a means of discipline were duly exalted. The speaker claimed, among other things, that no other study is so well adapted to develop the observing faculties as flowers, animals, and minerals. In the discussion that followed a professor of ancient languages asserted that a Greek manuscript would answer the purpose equally well!

This craze for specialists, specialties, and electives has had more than one injurious result. In the first place, the school-master of the stamp of a Mann, Arnold, or Diesterweg has become rare. In our higher schools the educator has, to an alarming extent, been supplanted by the specialist. But what is more deplorable, this spirit has been infused into the schools of lower grade. The dead mechanism and routine of former years have given way to the "new education," which too often shines only in borrowed light reflected from our higher institutions or from Germany. Children are overburdened with an array of studies at which an adult might recoil. Boys and girls who should be kept at their three R's are introduced into regions of knowledge far beyond their capacity and, in order to bring about visible results, their brains are gauged from time to time by stringent examinations and their papers—not their normal mental growth and healthy progress—accordingly marked on the scale of one hundred.

There will in due time be a revolt against the reign of the specialist, experimenter, bogus reformer, and hobbyist in our

schools. In Germany the reaction has already begun. The words lately uttered by the emperor are full of significance to us Americans no less than to his subjects. Intellectual education in certain directions has evidently been overdone in Germany, and the day is not distant when similar protests will be heard here. But the reaction will have to originate with the people and necessary reforms be brought about by them. There is little hope that the schools will institute any change in this direction of their own accord. With them education is mostly *Selbstzweck* from the kindergarten to the university, and the branches taught are objects of paramount importance. The lack of centralization in matters pertaining to education leaves little hope that the defects mentioned can be remedied by State authority; and the various educational conventions meeting from time to time have no power to restrict the experimenter with his ever-changing plans, or the specialist with his hobbies, or even to define their legitimate domains should it be considered expedient to do so.

Victor Wilker.

EDITORIAL DEPARTMENTS.

NOTES AND DISCUSSIONS.

A VENERABLE bishop lately said to a Christian congregation that the centuries have never seen a time when it was so necessary as it is to-day for laity, as well as clergy, to incorporate the utmost attainable intelligence with their religion. The age demands reasons. Even the papal Church shows signs of perceiving that the temper of the modern mind is such that the attempt to indoctrinate by force of authority is certain to be resisted and must prove disastrous to the authority which attempts it. Rome shows increasing deference to the free intelligence of the world. An eminent university president says that "throughout all education, both of the school and of the family, there has been too much reliance on the principle of authority, and too little on the progressive and persistent appeal to the reason." It is not unusual to find those who have received views and doctrines simply upon authority coming to the day when they demand of themselves and of their teachers, "*Why do I believe these things?*" The shock, too, of having heard these doctrines denied and their faith ridiculed as credulity sometimes precipitates inquiry. The skeptical or perplexed catechumen, disciple, or hearer appears in every Sabbath school, congregation, seminary, and college. To him who studies to serve and guide his fellow-men great is the satisfaction of encountering and the privilege of helping the inquiring mind. A pastor felt this when, at the close of service, three young men came to the foot of the pulpit stairs to ask if certain statements in his sermon were really true just as he had put them. This questioning showed an interest more gratifying to him than an expression of their mere pleasure, phrased in compliment, could have been. It let him see exactly where they were in their thinking, gave him a momentary chance at them then and light by which to train his guns on them thereafter. In our editorial in this issue on "Minds in Opposition," we have written chiefly of exceptional types and attitudes of mind; yet these are sufficiently prevalent to make it almost certain that every teacher and preacher will sometime be put to the test of facing their interrogations and demands.

"THE HERESY OF THE METHODISTS."

PROFESSOR BLACKIE, of the University of Edinburgh, writing of the origin of Methodism, after declaring that it was no part of John Wesley's original intention "to be other than a loyal-hearted adherent of the English Episcopal Church," draws from the history two lessons which he sets forth as follows:

What, then, was the cause of the separation? Not doctrine, certainly, nor form of government, but simply a noble passion for an aggressive Gospel for which he had no field in the regulated routine of local service in the Established Church. The eighteenth century, both in England and Scotland, was a season of quiescent recoil from the civil and secular convulsions of the seventeenth; and, whatever might be its virtues, the Church certainly could not boast of any of the impassioned zeal for a high moral ideal by which the Christian Church in past ages had combated and conquered a world that lieth in wickedness. There lies, also, in the very nature of an Established Church, as a formally fixed organism of moral service, an aversion to irregular impulses and a tendency to confine its action within the bounds of a prescribed propriety. This was all very well if the Church could be looked on merely as a sort of school of the higher ethics for adults, in which the evangelical schoolmaster had nothing to do but lead the scholars through an authorized series of sacred lessons and then dismiss the class; but what of those who could not, or would not, at any rate did not, come to school—a class of which there were great multitudes at that time, as there always will be, not only in the slums and dark dens of large towns, but in the streets and byways, wandering loose all over the land? For these the Established Church of that time, with its well-marked parishes, rare old chapels, and nicely intoned liturgies, had made no provision; and the hundreds and thousands of unclaimed and degraded creatures, with no wisdom but that of the lowest and most material type, were lying at the gate of the vicarage or the porch of the episcopal palace without any evangelist to help or even to dream of helping them. Take the analogy of a well-walled and well-cultivated garden, richly stocked with odoriferous flowers, succulent herbs, and fruitful trees, with nothing wanting to please the eye and gratify the appetite of the most fastidious beholder, all within the inclosure and under the care of a skillful gardener, without fault or failure, as perfect as any field of mortal culture may be; but cast your eye outside, and you behold nothing all round but a vast stretch of serviceable soil, with a rich crop of briars and brambles and wild flowers, but altogether unconscious from year's end to year's end of the spade of the tiller or scythe of the mower. Even such a face did the great body of Englishmen in neglected regions present to the apostolic eye of John Wesley in the year 1740. But he was not the man to rest content with feeding on the luxury of what had been achieved in the rich field of spiritual gardening by the regular gardeners; he would travel forth from Oxford, as St. Paul did from Jerusalem, and conquer the world for Christ, as Julius Caesar did the political world for Rome. Such was the heresy of the Methodists; and the great lesson which we learn from it is that the real heretic against whom St. Paul would have lifted up his voice was not the man whose name now stands at the head of a well-compacted spiritual body of Christian soldiers, but the commander of the regular army, whose blindness to the advance

of the enemy caused a loyal officer to desert the ranks and draw the sword for king and country on his own score.

Such is the first lesson that a thoughtful man learns from Methodism, and the second follows close upon it. If, on the one hand, the State Church is justly punished for its laxity by the loss of a large section of natural adherents, on the other hand there is a great gain when the glaring magnitude of her loss leads her to a pious recognition of her offense and spurs her to a noble rivalry with her once noble sister and now honorable opponent. As, when a careless boy at school sees the prize which he deemed his own carried off by a less talented but more diligent fellow-student, his pride is aroused, and in a fit of noble self-indignation he girds himself manfully for a public regainment of his proper position in the class, so the English Church of the last century, for a season lamed in her noblest function by the exclusive dominance of a formal propriety in her services, has been stirred into a vigorous display of popular sympathy and apostolic aggressiveness by John Wesley and George Whitefield.

This expression of the views of a now venerable Scotchman, distinguished for scholarship and culture, touching one of the most momentous chapters in ecclesiastical history is of sufficient interest to justify our quoting it in these pages, although in reference to some things he uses a mildness of phraseology which our understanding of the history would not permit us to adopt. The condition of the Established Church at the time when Wesley led his great crusade for vital godliness is not correctly represented under the analogy of a "well-cultivated garden, richly stocked with odoriferous flowers, succulent herbs, and fruitful trees, with nothing wanting to please the eye." It was not under the care of skillful gardeners, "without fault or failure, as perfect as any field of mortal culture may be." On the contrary, many of the gardeners were indolent, negligent, and often absent, the trees were fruitless, and the inclosed garden was much overgrown with weeds. The garden of the Lord had become like the vineyard of the slothful, until in many places there was not much to choose between the condition of things inside the walled inclosure of the Church and the unfenced and untilled wild moorlands outside. Wesley was as much a missionary of awakening to the culpably delinquent Church as he was a messenger of salvation to the pitifully neglected multitudes. If only the Church had been wise enough to receive the message instead of casting out God's holy prophet!

INDIA AND CHINA.

THE discussion as to the comparative merits and claims of China and India as mission fields, which began at the annual meeting of the General Missionary Committee last November,

continues in various places and occupies some space in the "Arena" of our present issue. The discussion is every way good. It will intensify and extend the interest of which it is the evidence, and will increase and correct the Church's knowledge of the facts. It is conducted by the servants of Him who gave himself for all tribes and races alike, and it will in the end profit both India and China. Some years ago, when no debate was on, the present editor of the *Review*, after making a study of China in connection with the life of Bishop Wiley, wrote as follows:

If new beatitudes were to be pronounced might it not be said, "Blessed is that servant of the Lord Jesus who has given manhood's morning and life's last expiring energies to the redemption of China?" Is there any mission field where the results are more firm and permanent? The divine power of the Gospel is seen in its making headway in two nations so widely different as China and India; but constitutional differences might be expected to be perceptible in the results of work in the two countries. Observe the Chinaman, with his short neck, shrewd, oblique eye, and practical look. Dr. Wentworth says you could almost as easily deceive Satan as a Chinaman. He is the common-sense man of affairs, thrifty, sober, unideal, matter-of-fact, astute, careful in his accounts. Americans and Englishmen sometimes call him, with fine superciliousness, "a trader." Look at the Hindoo, with his slender figure, high, narrow forehead, deep, pensive eyes. He is dreamy, imaginative, metaphysical, speculative, more apt to live in the clouds than to take account of practical matters. The difficulty in China would naturally be to make any impression, to divert attention from earthly affairs to the concerns of a spiritual realm. Once really secure attention, and truth might be expected to take effect. In India, on the contrary, it must be comparatively easy to catch listeners for eternal themes, but the trouble would be to carry persuasion home through all the intricacies in which they involve the argument; and while the missionary might obtain ready hearing he would experience difficulty in holding the subtle, philosophizing, visionary mind to firm convictions and clear-cut doctrines, converts having a tendency to slip through the meshes of reasoning or drift away in misty dreams from all firm hold on anything.

But as for the Chinaman, only arrest his attention, penetrate his thick imperviousness, carry the citadel of his convictions with Christianity's phalanx of facts, induce him to test its claims, and you will have a stable, determined Christian, a man for hard work, steady service, executive management, and early self-direction. The proportion of apostates and backsliders in China ought to be small. The Chinese are of the stuff to make stubbornly heroic Christians, many successors in holy obstinacy to Ling Ching Ting, as many martyrs as may be necessary to the victory of the faith in the Celestial Empire. Gordon's admiration for the sturdy qualities of the Chinese comes out in his Khartoum journals. He longs for Chinese soldiers in the Sudan, and would like to see India garrisoned with them. The trial of faith in China was severe; but after the Gospel had proved its power by actual and stable results is there any place where laborers more distinctly receive the assurance, "Your labor is not in vain?"

Happy Bishop Wiley!—to have bestowed his earliest, longest, last, and most loving labor on a field where increasing results are so sure, solid, and abiding. His pioneer work contributed to introduce the heaven of Bible truth into a

compact nation of from three to four hundred millions, all using the same written language. He stands inseparably identified with the brightest hope of a venerable, rich, sagacious, and powerful empire having an area equal to the whole of Europe, the oldest nation in existence, and likely, despite Russian ambitions in Central Asia, to maintain its colossal integrity for all the future; an empire not to be dismembered or subjugated by foreign powers, in which respect the lax, disbanded, unorganized millions of India—a medley of something like twenty-eight diverse races and thirty-five nations, with half a hundred languages—bear no comparison with the cohesive, industrious, energetic, unified population of China.

If one would labor and die where he will never be forgotten, could he find a better place than China? It is the land of records. Its archives hold the systematic history of three thousand years. Its chronology records the founding of the Chow dynasty a hundred years before David was king of Israel, and of the Hia dynasty a thousand years before the rise of the Assyrian empire. China will keep her Christian annals as scrupulously as her pagan. No one doubts that a millennium hence Shee-Hoang-Te, the national hero who built the Great Wall two centuries before Christ, will be as well remembered as to-day. In China it is possible that a thousand years hence a Christian city on the banks of the Min may point, with native reverence for forefathers still, to the secluded valley in which is our bishop's grave, and speak of Hwaila Kangtok as one of the fathers of the Church, one of the chief ancestors of Christianity in China. Most blessed servant of the Most High, that God should make his grave in the land of long memories!

The spacious and splendid opportunities now opening in India give us no reason for modifying what we wrote in 1885 concerning China. Doubtless some one will some day in like manner and with good reason write: "Happy Bishop Thoburn! to have given his life-labor to India, first to till that field, then to gather the white harvests thereon, and at last to lay his body to rest under the feet of the busy band of reapers, who shall bind the golden sheaves of God's endless harvests in India."

RENANISM IN SOCIAL LIFE.

THE papers have been circulating the last sayings of Renan, the leading anti-Christian of this century. He admits in these last words grave doubts about the success of his ideas. Of course he expects the ultimate death of supernaturalism. They all do. "A new middle age" of Churches and "an eclipse of civilization" are coming, he thought at the last. This means that he got to realize that a few hundred skeptical philosophers do not constitute the world, and that Christianity has gone on its way as complacently as the fabled ox on whose horn a fly had alighted. It has long been understood that Renan undid his hostile critical work by his frank admiration of the character of

Jesus. That character is the everlasting voucher for the supernaturalism Jesus taught.

This seems a good time to point out one reason why the world will not accept Renan in place of Jesus. The great French skeptic disclosed it in these same last words—"The Greek work will go on forever." The word "Greek" has two values; in one of them it is a light to think by, in the other it is a rule to live by. In the first sense Greek influence is undying; in the other, the practical world has no faith in it—it is a synonym for social failure, and the success of society is the chief human concern of the modern world. This practical world takes for granted science, research, education—in one word, Greek light. It has also settled for itself, and settled it forever, that Greek life was the most stupendous failure of all time—in great part because Greek light inundated the whole of Hellenic history and disclosed the yawning depths of its social disasters. The French imitations of Greek life, its revolutions and its communes, have not commended Hellenic social ideas and order.

Renan and his followers have made the French illustrations of Greek life especially interesting to practical men. We have no call to defend nor disposition to admire French Catholicism, but we are compelled to see that this Church is not responsible for the Greek imitations. The first thing the Parisian *plebs* does in a rising is to strike at the Church and announce its Renanian creed of negation. French Catholicism has had no small share in maintaining social order against mobs whom French philosophers have taught infidelity. And this we say, without denying the claim that the absurdities, corruptions, and tyrannies of Romanism are in part responsible for the making of infidels.

Of course Renan had no sympathy with the mobs; of course, also, he did not realize that he had contributed in his measure to the essentially Greek habits of these mobs. With singular blindness he seemed to associate rampant socialism with the Church, though every revolt in Paris from 1789 until now has professed some form of infidelity. Nor has an anarchist been found in France who attends mass or reads his Bible. This practical side of the Greek—this Hellenism in politics and in social crime—has received less attention than it deserves, because the scholar and the scientist are ashamed of the social failures of the Greek people and do not care to draw attention to them. But, outside of France, people of good sense can have no scruples to deter them from pointing out that invariably social disorder springs up in France

among the unbelieving mobs raised up by French "philosophers." The creed of the rabble and the anarchist is but a coarse form of that of Renan. Practical men the world over know this, and have a profound distrust of the kind of "light" which converts ignorant men into demons. As long as barbaric outbreaks fill their wild ranks with Renanians, so long will the world reject Greek life; and since Greek light by itself can lead to nothing better its limitations and insufficiency are so manifest as to constrain the sane and practical world to prefer that hallowed solar light which shines in the face of Jesus Christ.

MINDS IN OPPOSITION.

HUMAN temperaments are of many kinds. That there are different temperaments is generally recognized. As early as two thousand years ago an attempt was made to distinguish them under the four heads, choleric, sanguine, melancholy, and lymphatic. The kinds have been numbered as high as nine and as low as two. Temperament has been defined as the sum of the natural physical peculiarities of a man. A medical journal explains it to mean "the peculiar way in which the individual reacts to the stimuli of his environment." It may be said that there are antipathetic or porcupine temperaments that bristle toward their environment; their most natural impulse is repulse, they are chronic objectors, they incline not to assimilate the new, their acceptances are slow, their reconciliations reluctant. Such a temperament puts its owner in frequent if not incessant opposition. It is the recalcitrant disposition of a mule which receives approaches with his heels.

But we are not now to write of temperaments. If it be said that temperament is the sum of physical peculiarities and that there are different types, it is in like manner and no less true that there are various types of intellect, minds constructed in a peculiar way; and although the different types of mind have not been grouped and classified as distinctly as have the temperaments, they are nevertheless known to exist.

Several mental types are found exceptionally and extremely difficult to deal with in any effort at instruction, inculcation, or indoctrination. Every experienced spiritual instructor knows, for example, that there are certain dry, prosaic, literalizing minds which seem unable to grasp, and are little affected by, the mystical meanings of religion, and to whom, when they accept it, the

whole great matter reduces itself for the most part to a solemn and imperative obligation to righteousness and a conscientious, faithful doing of duty; minds with small faculty for spiritual conceptions, no vivid mental picturing power, little ability to interpret symbolic language (and most language is symbolic, especially when it deals with invisible and immaterial things), with sensibilities too dull to receive any delicate impression or to attain more than the faintest sense of communion with an unseen personality. Many things are difficult of explanation to this matter-of-fact and wooden sort of mind. It is not, however, of this type that we at present design particularly to speak.

It is well known that in many a circle there are oppositions of various kinds that can be relied on almost as confidently as the Gulf Stream. Occasionally in families, churches, conferences, legislatures, parties, boards of trustees or managers there are habitual opponents who are considerably surprised when by accident they find themselves once in a while both on the same side of a question. Of two customary antagonists in debate one could say of the other, "I knew the habits of his mind so well that I could predict which side of any question he would naturally take, and if I preferred that he should take a particular side I could generally insure it by getting in promptly and vigorously at the beginning on the opposite side."

Most of us have at some time been brought at least into circumstantial and adventitious relation with persons who uniformly took a position so remote from ours that a telephone was almost a necessity for any consultation; and if we desired to call them up through a central office we should be obliged to say, "Give me the antipodes!" It has come to be recognized that there is one specific type of mind which, for want of a better name, is described as polar. In the terms of logic, polaric opposition is the extremest possible opposition or contrast, as of black and white in colors. The mind we speak of is called polar for the reason that, so soon as any intellectual proposition, not axiomatic and self-evident, is stated, this mind instantly flies to the opposite standpoint, formulates without conscious purpose or effort the contradictory proposition, and inclines to stand just there until driven from it and rationally compelled to come round to the statement. In a deliberative assembly it argues and votes in the negative; on a jury it often constitutes a stubborn minority of one.

We judge that it might be possible by advertising to find a considerable number of parents, instructors, pastors, and employers

who have to deal daily with one peculiarly constituted mind which can usually be reckoned on for opposition. The expectation which locates him at the other pole and plans to deal with him there is seldom disappointed. If an affirmative proposition lifts its head this mind flings at it a negative; and if the proposition is negative the mental reaction is energetically positive. Like Diana on her tower, it inclines to shoot its arrow straight against the wind. Nothing puts so intense a strain on an instructor as is sometimes forced by an acute antagonizing mind, compelling him to answer offhand unexpected objections in connection with great subjects in the realm of philosophy, metaphysics, theology, or exegesis. To see straight and think clear and at the same moment formulate extempore replies, which shall not merely nonsuit the objection fairly, but be intelligible and convincing to the objector, exact the highest effort of the mind; and a chronic objector perpetuating such a strain may be a trial indeed.

But it is also true that such an occasion affords the teacher his most spacious and sparkling opportunity. It is the bugle of the tournament, which bids him ride the joust and show how readily truth can unhorse objection. Pressure puts the instructor at his best, and his most brilliant work is likely to be done in presence of a challenge. The objector sometimes renders a service to truth by eliciting its strongest statements, compelling it to call up its reserves and produce its uttermost evidence. One of the most unique, fresh, and cogent of modern evidential sermons shaped its outline instantaneously in the mind of an eminent educator, at the moment when he was driven to bay and put to his last proofs by the question of a pupil in his class room, "Why do you believe this?" The capable instructor likes such intellectual excitement. Life is worth living when definite opposition gives a chance to wrestle intelligently with it. Every good fisherman prefers the gamy fighting of the trout to the logy acquiescence of the pickerel. Nothing is so intolerable and deadly as stupid and apathetic agreement, which usually means indifference. A skilled instructor instigates dispute as a stirring antidote to the monotony of submission; he wakes up the class with startling and dubious questions. To break up stagnation he provokes combat and brings on a conflict of minds, till sometimes the air is a-sparkle as from the collision of flint and steel.

Some minds will receive things in bulk by an act of general consent and comprehensive trust, without going critically into details. Others have unquiet analytical propensities. They are

often found picking things to pieces, and are under a native necessity of thinking their way through a subject step by step. These are they who halt here and there over knotty points and must clear up those points intelligently, or at least exhaust all possible efforts so to do before they can go on. They are found now and then at a stand, asking questions, stating objections, and petitioning for light. A perilous misfortune is it for such a mind when it is surrounded by those who cannot answer its questions, have no patience with its demands, construe its attitude as disloyal, and regard its sincere inquiries—sincere none the less but all the more when intensely earnest and in manner somewhat peremptory—as a disrespect to the elders and an affront to sacred truth which must be promptly and sternly suppressed by its official custodians. Occasionally in some communions the questioner has been made to feel the heavy and repressive hand of authority laid on by a dull dogmatism too ignorant to explain or comprehend; and then sometimes there have followed the righteous resentment of a conscientious and faithful soul smarting under undeserved maltreatment and a revulsion which made a hopeless and everlasting breach. There is no denying that undue harshness and unwise haste have been in time past responsible for the loss of some who might have been saved if a capable and tactful rescuer had been at hand. In lamentable instances of dark, and fortunately for the most part distant, history, honest heads have been bruised for containing inquisitive brains. Let it be remembered all along that we speak thus only of sound and sincere souls who chance for a time to be in intellectual trouble, unable to assent to what is not clear to them. Happy is it, on the other hand, for the perplexed and pertinaciously questioning mind when some wise, gentle, skillful friend or teacher is at hand, who knows how to release the entangled and struggling reason. Many years ago a young minister of studious, searching, and philosophic mind used to take his difficult problems to Dr. Whedon, who was at the time his most accessible theological seminary. To-day he gratefully bears the following testimony: "Whedon was the only great man who did not make me feel like a fool. He would understand my difficulty, take me up just where I was hitched, and unsnarl me." In schools, academies, colleges, theological seminaries, and churches no little similar work of explanation, illumination, guidance, and deliverance is being done by well-informed pastors, wise elders, and capable instructors; and every day increases the number of those competent to do it.

Some of the cases requiring most discreet and judicious handling have belonged to the class of "polar" minds. Though often difficult, it has generally been found possible to manage them successfully on the side of right reason and Christian truth, even when only a few primary convictions were imbedded in them. A gentleman fishing at Punta Gorda, Fla., got a big tarpon, six feet long and weighing one hundred and twenty eight pounds, on his hook. He treated him gently, gave him plenty of line, and let him run. If he had been violent with him, if he had tugged and jerked, he would have snapped the line or torn the hook loose. The line was light, long, slender, strong. He played him for an hour. The fish tried every way to get off; he dove, he rose, he darted to and fro, he ran straight away. It was of no use. The hook was deep in, the line too strong. The big fellow tired himself out and gave up. The fisherman landed him, not by force, but by patience, not by a net woven of many lines, but with only one. This is a parable for those whom Christ has made fishers of men. Every soul has some one conviction which may be used to bring him to the Lord. A young man, under religious conviction, but in great mental bewilderment over problems of thought, most of which were unfamiliar to him and all of which were too vast for him, sought an interview with a minister, who asked him to state his difficulties. After listening to a list of things concerning which the visitor said, "I cannot believe these things," the pastor said, "Well, what *do* you believe?" And with explosive emotion the quick answer leaped from his lips, as if he loved to say it, "I believe in God *tremendously*." With that one blessed divine conviction hooked deep into the vitals of his soul it should have been possible with the aid of prayer to land him completely on broad and solid Christian faith; and so it was. Blessed is the man who believes something tremendously! It is better to believe one holy central fundamental truth mightily than to hold a thousand tenets languidly, listlessly, coldly. It is not the length of his credo that saves or empowers a man.

All truth has native and affinitive relation with the normal mind, although ever and evermore religious truth is under necessity to win its way over outworks of reluctance and resistance, by which its access to the mind is frequently obstructed. A serene and discerning seer has written, "There is for every man a statement possible of that truth which he is most unwilling to receive—a statement possible so broad and pungent that he cannot get away from it, but must either bend to it or die of it."

The problem in each special case is to frame that comprehensive, lucid, and convincing statement so fitly for the particular and peculiar individual mind, that he "shall not be able to hide from himself that something has been shown him which he did not wish to see" and which disposes of him because he cannot dispose of it. The certainty that it is possible to frame such statement gives the signal to go ahead with the attempt; and the reward is sweet, for there is no higher joy than to bring the lost and wandering mind out of the woods into the open, to fetch the doubter flush with the necessary conviction he has hung back from, and to see Truth, robed in the beauty of holiness, lay her soft hand upon him, while a voice like unto the voice of the Son of man is heard overhead saying to him, "Truth is my deputy and you are my prisoner." No higher joy, did we say? Hold! there is one joy which, if not higher, is at least more intense and intimate, and that is the rapture of the captured soul when it finds itself in the beatific embrace of the truth it was born for but perhaps for long time fled from, and with a sacred and final gladness, as of the bride unto the bridegroom, exclaims, "Home at last! I am my Lord's and he is mine." Nothing can match the bliss of such captivity.

Not every case of skepticism is entitled to courtesy. The genuine and the spurious, the virtuous and the vicious, must be distinguished. The more capable and masterful an instructor is the greater his power of discrimination, and the less likely is he either to be harsh toward any inquiry that can possibly be construed as sincere or to be imposed on by the unprincipled troubler. The late Dr. Jowett, the famous master of Balliol College, Oxford, evidently was a discernor of spirits. One day he was met in the "quad" by an undergraduate who informed him that he, for his part, could find no positive evidence of the existence of God. Quickly perceiving that he had on his hands a shallow-pated, bumptious, agnostic sprig, the wise and resolute master, always patient toward a real case of distress from having been in distress himself, but never to be trifled with by pretenders, took the trenchant and decisive way of dealing with this pretentious case, and struck it smartly a stinging blow after this fashion: "Well, Mr. B., if you do not find a God by five o'clock this afternoon you will leave this college!" A simple bit of surgery, done with neatness and dispatch; the pus let out of that tumefaction with one stroke of the lancet!

Amid the variety of phases which questioning takes on, caution

and discrimination are necessary to intelligent action, and a knowledge when to resort to the knife and when to use emollients. It is desirable to make sure whether it is at bottom a case of captious quibbling, a penchant for eccentricity, a propensity to shock the orthodox, an itch for notoriety, a mental instability unable to settle, always unfixed, forever dallying with something forbidden; whether it may be the rebellious current of young blood against established things, a wanton effort to annoy and discomfit the teachers and guardians of traditional views, a spirit like that of the insurgent, in Halévy's Parisian story, born on the wrong side of the barricade and pledged to fight "against the government—always, always, always!" no matter what that government might be; or whether there is under it a motive which entitles it to respect, patience, and assistance.

For the wickedness of what the Bible denounces as unbelief no syllable of apology can be spoken. As to the willful and obdurate rejecter of the truth, we can only stand sorrowfully aside while the terrible anathema of Holy Scripture goes blazing and crushing to its mark. Yet in order to deal justly with minds in opposition it is needful to remember that under the surface skepticism of some there may lie a faith as deep as the sea. They are skeptical only in the original root meaning of the term, the Greek word from which it is derived signifying thoughtful, reflective, looking cautiously about, considering carefully—in this sense skeptics, but far away from being infidels, unbelievers, deniers.

W. W. Story, in his poem entitled, "A Roman Lawyer in Jerusalem," embodies in verse the theory that Judas delivered Jesus into hostile hands because he had boundless faith in his divine Master, and thought it no harm to put him in a situation which would compel him to put forth all his glorious power at once, destroy his enemies, and set up his victorious kingdom. The New Testament makes it impossible for us to accept this whitewashing theory about the betrayer of our Lord. Nevertheless it is a fact that, behind the severe tests to which some exacting minds subject whatever claims to be true, there is the unuttered faith that truth is able to vindicate itself as such by silencing and overpowering everything that can come against it. They have no sympathy with infidelity or Pyrrhonism. They are certain that truth can be known and established. In the center of their souls is the belief that truth is invincible, and that, while "error dies of blood poisoning from a pin scratch, truth will get well though run over by a locomotive." They expect the truth to

answer all reasonable questions in a manner as straight as a line of light, as clear as crystal, and as steady as a sharpshooter's aim. They want divine truth to get itself up from behind the mountains, burn its way through the mists as the morning sun does, and dazzle them with its splendor, that they may know it for what it is. They are in dead earnest, and are determined not to be put off with anything less than absolute and some way demonstrable reality. They do not deny the word of prophecy, but only want it made more sure to them; therefore they serve on you a writ of certiorari. It is axiomatic that a divine revelation must be so related to the intellectual and moral nature that when honestly considered and examined by a seeker after truth he will find that its line is flawless and its hook is bedded so deep in the inmost tissues of his being that he cannot get away without tearing his very vitals out.

Youth in general is given to pushing against law, authority, and doctrine. It delights to put them in straits just to see what they will do, experimenting even with the Ten Commandments to find out whether they are founded on fact. This tentative youthful insubordination is intensified in some cases by a peculiar native indisposition to take anything on trust merely out of respect for authority. We hear of a precocious child who, when an attempt to teach him the alphabet began with "That's A," immediately said, "How do you know it is A?" Now and then we encounter an honorable, frank, and fearless mind which habitually and instinctively challenges all traditions; never submits out of diffidence, courtesy, or mere deference to age and experience; cannot be subdued by iteration, as in one case we are told that "The poor young fellow, continually hearing the same thing put to him, gave in;" but requests of every affirmation its credentials, and will have reasons for accepting before it accepts. Christianity is the only religion among men that can safely and gladly welcome such a mind. Looking on such a one, Jesus loves him. The Gospel cries, "Believe, believe!" yet is only too happy when any human intelligence with honorable intent straightens itself erect and replies, "On what compulsion must I? Tell me that!" There are compulsions by reason of which a sane and open-minded person must believe. This is what makes thinking a jubilee to the Christian reasoner and logic a spiritual ecstasy.

A young man at majority has broken into the intellectual world and finds himself in the presence of institutions, systems, and establishments. Some system of doctrine stands before him,

built up by men of previous ages who are nothing but names to him. He has never examined its foundations, does not know if it has any, thinks as he walks about it, "If I can upset this structure it is not well founded. I'll try it." He begins to batter the walls with intellectual catapult and ram, he pries and digs. Thus he gets acquainted with the foundation; discovers what buried buttresses support it; finds it grooved and riveted into the very frame of things, wedged away down into the central widths of the world; knows now that it is solid and immovable, built upon rock against which the gates of hell shall not prevail; moves into it and settles down, content for time and eternity in its castellated security. Every well-founded structure is well pleased to feel the pickax and crowbar of examiners smiting and prying at its foundation. An exultant thrill runs through its sound timbers, and its molecules make merry at every stroke. They who know what Christianity's fortress is built of and built on are not in trepidation lest rationalizing critics or World's Parliaments of Religions or anything else shall undermine or demolish it.

It is important also to bear in mind that there are certain critical periods of later life and various bodily conditions especially liable to be beset by intellectual as well as physical disturbances. There are in nature electric storms which so disturb the magnetic currents that the needle of the most reliable compass loses sight of the pole and whirls about like a poor bewildered thing at the mercy of wild elements. When the disturbance subsides the needle gets its bearings and settles once more into steadiness as faithful as its intent was all the time pure and loyal. Similarly, there are in human nature certain abnormal nervous states when the brain is disturbed and the mind slips its cable and drifts about in the dark with no sight of sun or star, driven by strange currents and veering winds. This condition is pathological; its victim is a sufferer, often unable to see the grounds of faith and sometimes, while the crisis lasts, floating off into hopeless doubt, which may take the form of denial and possibly the aspect of bitter opposition. Frequently relief for such a case comes along the lines of physical treatment, with patient waiting on and, so far as possible, assisting the recovery of a normal nervous condition, until the mind regains its equilibrium as by the steadying of the throne on which it sits. Just here we cannot help remembering that it is written of an estimable woman, lately gone to God: "She was original and independent as a thinker, and sometimes seemed to doubt the postulates of the faith which at last she so fully received; but it was

always the earthen vessel, not the treasure it contained, which she questioned."

Apologetics should not constitute the entire staple of our preaching; yet teachers and preachers everywhere must be prepared to deal with minds in opposition—not only with the perversely obstinate "carnal mind" which is "enmity against God," but with honest minds unable, not unwilling, to see clearly, doubting Thomases not disloyal, but perhaps so constructed by the Creator as to be very exacting about proofs and not able to settle down except on grounds both clear and firm, not to be put off by the dicta of one or of one thousand, but insisting on the particular sort of evidence that will strike their peculiar minds conclusively. May not the exhortation, "Make full proof of thy ministry," be lawfully construed to include the meaning, "In your ministry make full and cogent proof of the things you preach?" Was not Paul a pattern of this kind of preaching? Witness his address before Agrippa. Indeed, there is reason for thinking this to have been the apostolic style. Peter's explanation of the healing of the lame man at the Gate Beautiful is a marshaling of evidential facts which makes the argument march like an army.

Not a few of the strongest men in our ministry, some of the most absolute and dogmatic believers, formidable champions, and sturdy defenders of the faith, have come through severe and trying experiences of searching, questioning, and struggling. For each there have been exigent hours, intense crises of intellectual perplexity, debate, and conflict, when he was working his way through the immense meanings and tremendous mysteries of life and destiny. That period of storm and stress is over now. As to some of those great questions, he has thought out in the light of God's word an interpretation which makes the subject intelligible to him so that reason rests satisfied. Whether that solution coincides precisely in all particulars with the teaching of any particular school or with any particular man's construction he does not care much; it is true to the accepted fundamentals, and it rivets his soul and his reason to God and his truth. It is heaven's hallowed secret confided to him in terms suited to the construction of his own mind. It is his divinely authorized version, translation, and understanding of the divine will, upon which he has closed his contract for a million ages with the Eternal; a contract which he carries in his farthest inside breast pocket next his heart; a contract duly signed with blood, sealed with the mark of the cross, and witnessed by the Holy Spirit. As to certain other problems

which perplexed him, he has come to the conclusion that these are too vast for human solution ; they belong to the realm of the infinite, which it is unreasonable for the human reason to expect to reason out, or to those matters of which the Master says, "I have yet many things to say unto you, but ye cannot bear them now," and he has laid them on the shelf of a devout and rational trust to await the fuller explanations and clearer light of the communicative and luminous hereafter. One minister said to another, "The questions I really think about nowadays I leave unanswered. The matters which are now most discussed are as a rule things that do not puzzle me and as subjects for debate do not interest me." This probably means that a lucid mind, rarely gifted with spiritual comprehension, has, at life's meridian, satisfactorily disposed of the questions which continue to be discussed by those who have not settled them ; and that the problems he leaves unanswered are such as man's reason in its prime is unable to solve, and of which God has not revealed the solution.

The mightiest faith to be found on earth is often the well-won prize and final possession of wrestling souls—souls capable of feeling the burden of existence, the significance of life, the abysmal needs and enigmas of the human lot, and the vastness of that unseen, immaterial, but not unsubstantial universe in which the mind of man, a free-willing and free-thinking creature, is let loose to run at large. Now, as of old by the brook Jabbok, some blessings and distinctions are wrested out of the night by striving with the unseen Reality in a temper half-suppliant and half-antagonistic, until to the suffering wrestler there comes the pause of satisfaction and the gift of power as the angel gives up his secret to the prevailer.

It is only through some such experience that the deepest convictions are obtained. And deep convictions are a necessity. The difference between opinions and convictions is the difference between powerlessness and power. Some men have only a stock of opinions like clothes in a gripsack, and some have convictions like live sinews and muscles on their bones. Opinions are "store goods," furnished readymade by creeds, Churches, schools, newspapers, magazines, books, by antiquarian tradition-mongers, as well as by novelty peddlers of every sort. Convictions are home-spun, raised on the place ; a man acquires and develops them for himself through turmoil, labor, and trouble, by athletic exercise, in close spiritual grapple with great problems, difficulties, and realities. Opinion is a sapling, without pinroot, and may easily be

bent, broken, or uprooted. Conviction is an oak that has seen wild weather, fought for its footing against the fury of tempests, and, while rocking in the storm, sent its roots down and out to bed them deep in the firm earth to feel for the cleft of the rock of ages, and to knit themselves about it, in and out, with a reticulated and many-fibered grip.

Men with rooted convictions are the sinewy thinkers and reasoners whose preaching has substance and fiber, weight and force, before which strong and heady sinners must go down. The man who has demanded reasons for his faith and hope and got them from Him who says, "Come now, and let us reason together," is able to give the reasons he has gotten. The preaching for to-day must not be mere affirmation and exhortation, but demonstration closing in on mind and conscience with the clutch of conclusive argument and the marshaling of irresistible proof. There must be power in the pulpit to silence the gainsaying mind, to deprive it of its objections by fair debate, and to reduce its citadel as by circumvallation, starvation, and manifestly superior force to unconditional surrender.

The first glory of doctrinal Christianity is that it is not a string of enfeebling and devitalizing negations, but a body of well-knit, healthful, and cheering affirmations; and the second glory is that all its affirmations are capable of proof. Its normal procedure is to declare the truth on the authority of God's infallible word, and then to compel its acceptance by reasons furnished to the mind accompanied by the Holy Spirit moving on the heart.

So intellectually and morally imperial is Christian truth that it can even compel the credence of constitutional skeptics. Converted infidels are its frequent trophies. A university president, thirty years in the ministry, said: "I am a born skeptic. The natural action of my mind is to doubt everything, to resist and dispute and deny if I can. I am so suspicious that I never believe if I can help it." Not a few men more or less of that cast are devoting their lives to preaching, with all the glowing passion of certified souls, the glorious Gospel of the blessed God. Men so made that they will not believe except under irresistible rational compulsion are, like that rugged, stalwart, intrepid thinker, Paul, the slaves of Jesus Christ, simply because, as thinking beings who have opened mind and heart freely and frankly to the evidence, they cannot help themselves. "Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. *Amen!*"

THE ARENA.

INDIA AND CHINA AS COMPARATIVE MISSION FIELDS.

At the last meeting of the General Missionary Committee there was what is reported in an American Methodist weekly as "one of the most remarkably able debates ever had in the history of the General Committee." We learn that "the debate occurred on the relative claims of China and India," and that "the controversy was as to which has the greater claim" on the Church? By the admission of speakers in the Committee a wonderful hold has been won by India on the sympathies of the whole Church. It was said, "The Church is biased in favor of India;" again, "The tide is unfairly in that direction;" again, "Bishop Thoburn has hypnotized the country." To us who know the facts of the wonderful work going on in our missions in India it does not seem strange that the Church should be, not "hypnotized," but waked up, by a recital of the wonderful works of God. It is not "bias," but deep sympathy for a mighty work of evangelism, such as our foreign field has never had before. No General Committee has any right to misinterpret or stem this "tide." The Spirit of God is saying to the Church, "Push the work in India with great power." It surely is not wise at a time like this to talk about keeping all missions to one iron rule of supply or scaling all down alike. Indeed, those who opposed giving India more than China seemed to see this; hence the effort to make it appear that the claims of these two countries are the same, or at least that no special help must be extended to India.

It was argued that India does not enter into the future of America—a selfish plea which has, after all, no foundation. As a matter of fact, India has entered into the life of America, and will enter, as China cannot. The people of India are Aryan, of our blood and speech, our kinsmen, also, in mythology and thought. Their philosophy and thought to-day are influencing us much more than the mentality of China can. It was urged that India is the "ward" of England, while China is the "ward" of the United States. Now, there is very little in this desperate argument, for the fact is that China, also, is more the "ward" of England than of the United States. The commercial relation of England to China is much closer than that of the United States. England touches China all along her Indian border. At Hong-Kong she has territorial possession in China, and at that point and in Singapore and the Straits Settlement she rules over far more Chinese than the United States ever did or perhaps ever will. England is constantly, as an Asiatic power, in negotiation, territorial and political, with China. Hence, if it comes to the matter of relation, England, and not the United States, should evangelize China; and, as a matter of fact, England has far more mission work in that country than has the United States.

The true way to look at this matter is to recognize the claim of any

mission field to be settled in the light of the real opening presented, as indicated by success. India is the "ward" of all Christendom. Here, in a vast territory, three hundred million souls are open to all possible civilizing and Christianizing influences. India is in a state of tremendous transition, such as is no other country on the globe to-day. Here, in a population equal to one fifth of the world, changes, great beyond conception, are taking place. Communities equal to considerable cities become Christian every year, the converts of our mission alone numbering about fifty a day for the entire year. Here is the opportunity of the ages, and all Churches are justified in making special effort for India. If comparative results are an index India is now a most hopeful field for Methodism. She was entered ten years later than China, yet her faster growth is seen from the study of the following table, made up from the most recent figures available :

	Foreign Missionaries.	Helpers.	Baptisms for past Year.	Members and Probationers.
India.....	93	1,273	15,155	44,983
China.....	53	406	1,710	8,833

From this table it will be seen that the foreign missionaries in India are in number nearly double those in China; that the number of helpers is three times greater; that baptisms are nearly nine times as many; and that the total of the members and probationers of our Church is more than five times greater.

When our General Committee comes together again it is to be hoped that they will have studied the situation better, and that they may accord to India the aid demanded by the hour. When the time of refreshing comes for China, then help must be commensurate with the demand.

Bareilly, India.

T. J. SCOTT.

THE URGENT DEMANDS OF OUR GREAT FIELD IN CHINA.

To all thoughtful Christians having in mind the command of their Redeemer to go into all the world and preach the Gospel to every creature the Chinese empire, containing as it does one fourth of Asia and having considerably more than five million square miles, with a population of about four hundred millions, presents an unparalleled field for the activities of the Christian Church. While the idolatry of China is free from the obscene rites practiced under other forms of paganism and the ethics of Confucius are incomparably in advance of most other heathen teachers, the people are nevertheless in great need of the Gospel of Christ, all their native systems of religion having failed to bring them nearer to God or to elevate their spiritual or moral condition. No greater problem can be presented to the Christian Church of this age than the conversion of the vast multitude of people inhabiting the Chinese empire. It must be for some great and good purpose that, in the marvelous providence of God, this great nation has been preserved for four thousand years. The intellectual ability of the people, the great honor paid to students, and the high

rank accorded to literature give the greatest hope for the future development of China, and assure us that when converted it will take high rank among Christian nations.

While all this is true it is also true that there is a better opportunity for the prosecution of the Gospel enterprise at this time than ever before. It is possible for the missionary of the cross to proclaim his message anywhere within the bounds of the empire. The five hundred Christians of thirty years ago have increased to fifty thousand actual communicants and, probably, to over two hundred thousand adherents. Places which we could only enter with difficulty thirty or forty years ago are now centers of revival interest and power, as, for instance, the city of Hinghua, in our Foo-Chow Conference, from which the Rev. W. N. Brewster wrote very recently that, at the close of a three days' meeting which filled the chapel so that an extra meeting had to be organized outdoors, over one hundred new converts were received into the Church; and in the whole Conference more than a thousand were added during the last year, and nearly as many in North China.

There seems to be quite a general feeling on the part of the missionaries that a mighty outpouring of the Spirit of God is near at hand and that within a few years we shall witness the conversion of large numbers in different parts of the empire. Bishop Thoburn, with the prophetic insight which characterizes him, in speaking of the great movement in India said: "It has not yet reached China, but it will not be long before that land will also be experiencing like scenes of divine power in the conversion of large numbers of souls."

It is perhaps to be regretted that, in view of what was thought to be the necessary reduction of one ninth on the work generally at the last General Missionary Committee, there was some discussion of the comparative needs of China and India. The fact is that both of these great mission fields need much more than we can supply; and, whatever may be said as to the greater obligation we may be under for the conversion of China, the fact is that we have very large results in India and that we must take care of the converts we have and enter the doors which God is opening before us in every direction.

We have never thought it necessary to proportion our appropriations to the ingathering of members in any particular mission. In 1870 the Foo-Chow Mission had 1900 members and probationers, and the North India Mission 839; but in 1871 only \$16,224 were appropriated to Foo-Chow, while \$81,302 were appropriated to North India. No doubt the continued large appropriations to the great field in North India during the years when, so far as numbers were concerned, the Foo-Chow Mission seemed to be much the more prosperous have had to do with the great ingatherings of these later years in which we all rejoice. Reductions in our appropriations to China now may seriously cripple the work and retard the accomplishment of the great results for which we have reason to hope in the near future. It would be a great calamity to allow our conquests for the Master to be retarded by the fears created in a season of

financial panic. The increasing success of our work, and the new fields opening before us and calling for helpers, conjoined with the increasing number of consecrated young men and women offering themselves for service, show that the providential order is to go forward; and we cannot afford to disregard it or to refuse obedience. We ought, if possible, not only to keep up the appropriations of the past years, but to make considerable increase to meet the growing demands of the work in connection with our four missions in that great empire. There ought to be no note of retreat sounded in any portion of our great field, and least of all in any of our missions among the heathen.

S. L. BALDWIN.

New York City.

HAPS, MISHAPS, AND PERHAPS OF METHODISM.

IN Bishop Goodsell's article, "Whither?—A Study of Tendency," in the *Review* for January, 1893, we find much food for reflection and somewhat for suggestion, if one may presume so far toward an *episcopus*. In the course of events Methodistic during the greater part of the first century after the organization of our Church the liturgy was left behind with several other good things, such as the college, the seminary, and hospital work. The order of deaconesses was wanting in all Protestant Churches *ab initio*. Now that our Church is taking up these neglected things all our bishops, editors, and publishers utter many and strong commendations which do much to encourage and hasten forward these good works, except the "tendency" toward restoring the ritual. About this there is a hesitancy of speech. I second most heartily E. R. Lathrop's suggestion, in the "Arena" of the July number, that our book agents publish an edition of the *Sunday Service* which John Wesley prepared for us. Why should not this movement be commended by our bishops in their quadrennial and their several annual addresses? Such help would afford the cause something better than a mere index of progress. Bishop Hurst has recently, and by example, taught us to seek after the "old paths," in that he used the form of prayer from the apostolical constitutions (viii, 20) of the fourth century in consecrating deaconesses in Washington, D. C. There is a vast field of Methodism, however, where the people never see or hear a bishop. The ritualistic tendency has not reached the rural churches. But it is here, especially, that we need more emphasis upon that which differentiates Methodism from the Congregational Churches in forms of worship. The lack of reverence for the house of God and the Church of God cannot be otherwise remedied.

When we consider "our tenuity in the great cities" shall we attribute so much of our failure to "the rapidly fading remnant of an itinerancy" that it should be put away as an impediment? Perhaps we might better conclude, after considering carefully what becomes of a great society after a Spurgeon leaves it, and what useful service the strong men of Methodism give who build into half a score of churches thirty years of toil and then add twenty years more in the broader pastorate of an itin-

erant *episcopus*, that this "tenuity" in the cities is not a feature of Methodism alone. It belongs to Protestantism. Dr. Cuyler says: "Dr. Strong confirms the opinion which I have long held, that the proportion of American people who regularly attend a place of worship on Sunday is diminishing." The Roman Catholic Church gathers the masses in the cities. Protestant Churches are losing them. What is to be done? It is not a question of settled or limited pastorate. The whole Protestant Church must follow the leading of Methodism and establish Christian hospital and deaconess work in all our large cities. Such a movement would promote that union of the Protestant Churches which is essential to ultimate success. If we have only a "fading remnant of an itinerancy" in some of the cities there yet remains the great country places in the West and South, with undiminished congregations, where the itinerant will continue to go abroad for another century at least. And before the Church enters upon her third century the little New England village station will have become tired of being left "to be supplied" and will have recalled the itinerant preacher—perhaps.

American statesmen, too, will soon be compelled to inquire into the condition of our cities, where the proportion of Americans in public offices is diminishing, and where the American young men are discriminated against in labor organizations dominated by foreigners. Bound together in the same bundle are the two pressing questions, Shall our cities be Christian? Shall our cities be American? The deaconess and hospital work will help to gather in the masses to the Church. A revival of ritual will help Methodism to hold the children of her own people.

Lexington, Ky.

J. D. WALSH.

A GREAT NEED.

WERE I asked to form a list of things in my judgment most essential to the well-being of society in this country from this time forth, after due recognition of the Church and the public school, as respectively first and second by unquestioned right, I should place third upon the list the press. Society needs, for the development of that high grade of public morals so necessary to the best results and for the conservation of recognized standards, a public press having conscientious scruples and moved by moral considerations. The press of the future, to be worth most to the people for these purposes, ought to be free from the taint of favoritism toward popular sins and, so far as practicable, free from the domination of parties or of classes. This "consummation devoutly to be wished" is unfortunately not yet, and not very likely to be at any very early day. Even supposing a few of the better and larger journals of the times to be above reproach in this regard—a supposition requiring the exercise of some charity—yet it remains undoubtedly true that the general attitude of the press toward moral issues of the present day is far from being complimentary to the country. Setting aside religious journals as out of this discussion entirely, the outlook is not hopeful. Perhaps exception ought

to be made in favor, also, of journals serving certain special purposes not concerned particularly with questions having moral bearings. This, then, confines our attention to that large class of miscellaneous newspapers dealing with matters of general interest and having essential influence upon morals.

Doubtless it is true that the press of the present day has come to be a mere index of public sentiment. Ought it not rather to be an element of power in molding the public mind for moral safety? We have to-day in this country a large and increasing number of journals, furnishing accurate statements and lucid discussions of financial and political questions, both national and international. Why, it may be asked, should it be thought an improper thing for a journal of respectable standing to hold as well-defined and accurate views upon moral questions? Why should news be always of the most sensational character? Why may not one be permitted to read a clean statement of facts, upon a page free from all disgusting particulars dug up out of the filth by some reporter pandering to indecency of thought? Why should it be thought a thing improper for a convention of religious people to be given an honest column, while the latest "mill" between two brutish men is, if mentioned at all, crowded to a corner of small proportion?

The treatment of the problem of intemperance to-day is left to journals making a specialty of temperance discussion, or to religious papers able to speak of it only in a limited space because of the pressure of other interests upon their notice. In each case what is written is likely to reach only those having already strong opinions in favor of temperance. Ought we not to have newspapers which are clear on this question? Undoubtedly we ought.

The social evil to-day is often helped along by journalists of loose morals, or by journalists under the domination of a constituency having loose ideas upon this subject—which amounts to the same thing. The demoralization prevalent in some sections of the country, with regard to the enforcement of laws against certain classes of criminals, becomes "confusion worse confounded" under the treatment of many newspapers.

Villainous combinations for defending evils are allowed to exist because a public organ of sufficient conscience and nerve to drive it out of existence is wanting. That arch criminal, the rumseller, takes advantage of the apathy and blindness of the people and the cowardice and sympathy of rum-led or rum-made officials to carry on his business indefinitely. An editor having convictions on the subject might at least awaken public spirit to eradicate the evil. Lynch law has become the order of the day in certain sections of the country. News sheets publish wholesale the dishonorable details and defend the perpetrators of a worse type of murder than lynch law ever attempts to avenge.

We may well ask, What is to be the end of all this? The inventors of the modern rapid printing presses have conjured up a spirit difficult to control. If power sometimes is put into the hands of good and safe men, to the end that some thousands of individuals may be influenced by

them for good by the aid of printing, it is also within the power of evil men and men of loose thought to sway multitudes by the same means. And it would seem that more energy is put into the business and that presses of the greatest speed are used by the latter class.

In the mind of the writer the ideal newspaper, the one great need of the future, must embody, as elements of usefulness, a clear and spicy presentation of facts, that it may be readable as a news sheet; a preference always for clean, wholesome treatment of public questions, particularly of moral ones; a fearless handling of evils, under whatever name, and no matter by what influential means they may be supported; such an attitude toward the religious convictions of the people as shall tend rather to conserve and build up than to destroy the same. In fine, the ideal paper of the future must be a champion of moral reform and must lift up the standard for advance in every good thing. In the name of all common sense, why should this ideal be out of all reach? I do not think it is. I believe we ought to have, and will have sometime, a class of clean journals, edited by conscientious, able men.

Evans, Colo.

J. A. LONG.

"BRIMSTONE OR ROSEWATER."

YEARS ago the now sainted Bishop Thomson wrote an editorial for a Methodist paper with the above caption, strongly inveighing against the sickly sentimentalism so largely substituted for the fiery and vigorous Gospel of the days of our fathers, and ardently urging a return to the preaching of the "law of the Lord," which is "perfect" and powerfully efficient in the conversion of souls. Subsequently, that great thinker and writer, Dr. Curry, who seemed to despise above everything else an "emasculated Gospel," noticed and enforced the exhortation with characteristic vigor. Do we not need a similar reminder in our day? The charge so frequently made by our Universalist friends, that she fears to preach the eternal suffering of the finally impenitent, tells heavily against orthodoxy; as in the main the preaching of the law, which is "holy, just, and good," is seldom heard, as of old, in her pulpits. And in this bad custom Methodism seems conspicuous.

But if the trend continues much longer in this direction will we not need the service of another John Wesley? Do we not need a strong but friendly hand to turn us back into the "old paths," lest we be overtaken in the enemy's land? Surely the "foundations" have been "moved." Before long Hades will be less dreadful than the cave of Adullam, and the sting of death will be almost entirely taken away. Have we not lost our way? Should not a halt be called? Shall not the constitution be revised, in order to secure better bearings and the reaching of a safe harbor? We drop the hint and await the issue. Who will clear away the mists and pour the light of truth upon our pathway? Let him come forth in the name of God and sound doctrine, and he shall be heard.

Catawissa, Pa.

J. B. MANN.

THE ITINERANTS' CLUB.**NOTES ON HARMAN'S "INTRODUCTION," CHAPTER VI.**

THIS chapter is devoted to an historical treatment of the criticism of the Pentateuch. The student should note that the current view of the Mosaic authorship is also the earlier view. So far as the external evidence is concerned the authorship of Moses is well established. The philosopher Philo, the historian Josephus, and the Christian fathers affirm the Mosaic authorship, so that the voice of the early Christian Church, as well as the conclusions of the Jews, harmonize with the teachings of Christ. It will be seen from this chapter that the consensus of thought until the eleventh century favored the Mosaic authorship, and that the earliest criticism was not an attack on the recognized belief as a whole, but was confined to a few points, namely, Gen. xxxvi, 31; Deut. xxxiv, and a few other passages.

It was at the period of the Reformation and immediately following it that the destructive criticism was introduced. The Reformation gave scope to free inquiry and allowed attacks which had not before been extensively employed. In this chapter we notice also, after the middle of the seventeenth century, the rapid development of a sentiment antagonistic to the Mosaic authorship, in Hobbes, Peyrère, Spinoza, Richard Simon, and Le Clerc. The eighteenth century produced Bolingbroke, a bitter antagonist of the Mosaic authorship, and Carpzov, Michaelis, Eichhorn, and others, who, in a greater or less degree, defended it. The nineteenth century has been prolific in literature on the Pentateuch, and the chief contributors to it are mentioned in this chapter. Most of the writers are antagonistic to the received view, notably Graf, Wellhausen, and Kuenen, whose views have gained wide currency and have had great influence over many of the younger scholars of our time. All, however, do not find the same reasons for their conclusions. Some go so far as to deny the supernatural in the whole history, and others admit the supernatural while rejecting the authorship of Moses. It will be seen that Kuenen acknowledges that Moses was the leader of the Israelites in Egypt, that "the Exodus is an historical fact," and that the ten commandments "are derived from Moses." The value of these admissions must be carefully weighed. The later defenders of Moses have not been so numerous, at least in their published works, but they have not been wanting. The author mentions Professor Curtiss, Professor Watts, Professor Green, and others. The literature on the side of the Mosaic authorship is just beginning to come into prominence. Only recently have the defenders of the old faith felt the necessity laid upon them of aggressive action, and hence the delay in responding to a series of attacks which should, perhaps, have received attention before.

While the student should study with care all the writers whose names are mentioned by the author, he should lay special emphasis on those modern scholars on both sides of the question who have made the most decided

impression upon the times. The sixth chapter is very important as preparing the way for the critical discussions that follow. A very clear conception of the points of difficulty raised by scholars is of the utmost importance in enabling one to appreciate all that appears from time to time on the subject of the Pentateuch.

In reviewing this chapter let the student give special attention to the following important particulars:

1. The names of those who have favored the Mosaic authorship in the different centuries.

2. The names of those who have maintained the opposite view, in a greater or less degree.

3. The points of variance and of agreement on the part of those who have antagonized the current view. This will enable the student to note the consensus or the conflict of scholarship upon this question.

4. The dates at which certain forms of objection arose, and the persons who first introduced them. It will be observed (p. 70) that the hypothesis of Elohist and Jehovistic documents originated with Astruc in an "anonymous work published in 1753." This has proved a fruitful source of speculation, which has variously expanded the number of documents supposed to have been used in the compilation of the Pentateuch, according to the mental habits or caprices of individual critics.

5. The position of the newer criticism on each side of the question of the Mosaic authorship.

This chapter will show that the hostile forces are not a harmonious and well-disciplined army whose cohorts act in concert and in mutual support of one another, but are often a loosely compacted host, obeying conflicting leaders, mutually destructive one of another, and united by no single bond save a common desire to overthrow the orthodox positions.

THE MINISTERIAL STUDENT IN COLLEGE—SOME MISTAKES.

In previous papers the candidate for the ministry is supposed to have been entered as a student in college and to have begun his college course. But he has scarcely taken up the regular work prescribed by the faculty before schemes to modify the course in some particulars come to him or are brought to his attention. Some one tells him that it is possible to abridge his stay in college by taking studies with some other class in addition to his regular work, and thus diminish his residence by at least a year. The desire to save time in preparation and to enter more speedily upon his chosen work of saving men is very commendable and should be given due weight. As an argument in its favor it will be cited that some men now eminent in the Church have done so and, by their after success, have demonstrated the wisdom of the plan.

But this haste on the part of students is greatly deprecated by all college faculties and works lasting injury to the young men who yield to it. It is destructive of that exact scholarship which is largely the aim of a college course. The college is not so much a place to get information as a place

where opportunity is afforded to secure mental discipline and to lay a thorough foundation of scholarship. To do this will require time. Accurate investigation cannot be made hurriedly. "Make haste slowly" is a law of special application to students. A mere committing of words and phrases to memory, a rapid glance at a lesson before entering the class room, a general and vague conception of the subject in question do not constitute the best training. One who would make the best use of his college life should prepare each lesson carefully, discover its salient points, note its bearings, and thus make each step a basis for succeeding steps.

This haste also fails to accomplish the object proposed. No matter how hard one studies, he cannot in a year do more than one year's work. Passing through the course and passing satisfactory examinations thereon do not fulfill the real ends of a college education. There must be growth, mental and spiritual development, a constant expanding of the faculties. These cannot be gained by extraordinary efforts, but must be wrought by slow and daily toil. The courses of study in institutions of learning have been prepared by wise and experienced teachers and are the results of extended observation. They measure what a student can safely undertake; and he who uses his faculties to excess in order to do more will really accomplish less in actual scholastic results.

It must also be remembered that for the needs of the ministry such haste is unnecessary. There is at present an ample supply of ministers for the demands of our Church, and the cry of the Church is not for more preachers, but for better preparation on the part of those who enter its service. When new fields were being opened more rapidly than at present there was a great demand for young men, and often mere boys were pushed forward into the ministry. But now, especially in our older communities, the "boy preacher" is no longer sought after, but men are required who can rightly divide the word of truth. The people are anxious to have well-qualified ministers, especially such as are thoroughly fitted by study and by experience to expound the Gospel. They prefer to wait for young men to finish their studies rather than have them rush prematurely into the ministry. It is a great mistake for a student to cut short his course. It injures his health by over-application, and at the same time impairs his scholarship and his future usefulness.

SOME SUGGESTIONS FOR THE "ITINERANTS' CLUB."

DIAGNOSIS should precede treatment. We therefore preface our suggestions by a brief statement of the case under consideration. It must be borne in mind that the objects to be secured by the Conference course of study are information, disciplined mental power, and studious habits. The unprepared condition of a large number, if not a majority, of the brethren in the course must also be remembered. They begin and finish their studies with few or no reference books, and have access to very limited libraries. The worry over two sermons weekly is greater during this period than at any subsequent time, and of course the sermons are

first in importance. Pastoral work is imperative in its demands and destructive of studious habits. Very few have naturally a strong relish for hard study, and their surroundings do not stimulate such a desire. The household cares are most taxing at this period, and a garden is necessary to make up the deficiencies of the salary. The winter months are spent in revival meetings on the circuit, or, if the brother is pastor of some mission or small struggling church in a city, the enemies of study are there equally numerous.

The severity of the course of study must also be considered. The text-books are about the same as are studied in college and theological seminaries, whose students have had the benefit of academic training and the help of competent professors. And as to the exegetical work required, while the course simply calls for written sermons, essays, and syllabuses, yet it suggests no models or helps.

After considering these facts we would point out some remedies:

1. The brethren in the course of study, as also on the examining committees, must keep alive to the real and great objects of the course. Its claims and importance should be so presented as to command their respect. The testimonies of living and successful pastors or others should be given on its value as leading to a permanent command over intelligent men. The best way to produce conviction on this subject is to continually illustrate its truth from the experiences of men who have been greatly influential in the ministry or in kindred religious work.

2. Further, the brethren must be taught how to study. Let teachers present their theories and suggestions, and let brethren who are successful pastors and students also give their methods of study. If they have risen to prominence without academic training let them state their earlier experiences. Methods of home study should be presented, and the way should be shown to read, analyze, and memorize. One of the vital deficiencies even in the college curriculum is the absence of any instruction on how to study. It is, therefore, a wonder that many Conference students get as much as they do from the course of study. If they are helped to a knowledge of how to work the good results will be multiplied.

3. They need help in their exegetical studies. They do not appreciate the possibilities of this line of work; they have no ideals to follow, and no competent criticism is available upon their exegesis when it is done. They also need help in their "written sermon and essay." What difference is there between the two except that one has a text and the other not? Dr. Crooks has said that it is hard to find ministers who can write an article for publication in which their calling will not be manifest. The brethren have books on homiletics. Let them also be given hints on essay writing, let profitable and broadening subjects be suggested, let masterpieces of essay work be pointed out, and let it be shown what makes them masterpieces.

4. Systemization must be insisted upon as the *sine qua non*. The putting off of study till two weeks before Conference should cease. Since there is no law on the subject, and no uniform method throughout the Church,

we must try some other means. Let a competitive examination be held once each month or two months. Let the papers be prepared at home, and certified to as having been written without help. Grade on the scale of 100; publish the names of those who stand at 90 or over, and the result will be thorough work throughout the year.

To withhold these helps because brethren ought to attend our schools is unwise. Any method here suggested can be used to advantage even by the best theological graduates.

GEORGE H. KENNEDY.

Sibley, Ia.

THE PRESERVATION OF MATERIALS.

(Continued.)

HAVING noticed suggestions in the *Review* concerning the best methods for Index Reviews, I herewith send an outline of my own method. It may perhaps help some who have not found help elsewhere.

Date.	Page.	Subject.	Name of Book.
1887.			
1/24	43	Canaanites.	Fisher's <i>Christian Religion</i> .
7/15	482	Celsus the Heathen.	Harman's <i>Introduction</i> .
1888.			
5/11	490	Colenso.	<i>Hist. Rationalism</i> .
24	33	Cicero.	<i>Life and Epistles of Paul, Conybeare</i> .

First, as to keeping dates: I find I have thus a carefully catalogued history of my reading and the growth of my library. 1/24 means January 24, 1887; 5/11, May 11; and the 24 just under 5/11 means May 24, belonging to the month last named above. The next column contains the number of the page in the volume; and in order to find the place quickly when turning to the page designated I find I have marked it lightly on margin of the leaf with a pencil. The subject column needs no explanation further than to say that the subject is most easily found when indexed under its most prominent or striking word, if there are more than one. Lastly, I believe the name of the book or magazine is always better than any number; for (1) each book a preacher has should be known individually by name, as the acquaintance it should be, and not by number, as a convict, and (2) in order that books may be readily found, if numbered, they must of necessity be shelved consecutively, which could not be so done as to add anything of symmetry or design to the rows of books.

Get a book scaled to the alphabet, rule it for yourself, according to the form above given, and I will guarantee that the plan will work well. Only keep it up; do not abandon indexing.

I proceed thus: I slip a piece of plain paper in the end of the book after the last fly leaf, attach it with the tiniest bit of mucilage, and when reading or studying jot down on this slip whatever of useful or striking I may notice. When one slip is filled I substitute another; and when the volume is completed I transcribe the slips into the Index Review.

Salt Lake, Utah.

J. D. GILLILAN.

ARCHÆOLOGY AND BIBLICAL RESEARCH.

THE ANTIQUITY OF WRITING.

How significant that, when devout Christian scholars were almost hushed to silence by the impious audacity of learned rationalists, and when irreligious critics were determined, at all hazards, to overthrow the authority of the Old Testament Scriptures by reducing a large portion of them to the same level as the mythological legends of Greece and Rome—how significant that at this very juncture the stones themselves, in accents clear and strong, commenced to remonstrate and speak with such convincing power as to put to the rout an army of unbelievers! Yea, verily, those who will not believe Moses and the prophets “are now confounded by bricks and stones.” For as the histories of Egypt, Babylon, and Assyria are studied—as their monuments, so long buried or silent as the sphinx, are subjected to critical examination—floods of light, amounting almost to a new revelation, have been given to the world. Not that the decipherment of these ancient inscriptions has brought to light any valuable or additional religious truth, but that it has in various ways confirmed and supplemented the facts recorded in the Holy Writ. It is a suggestive fact that not one of these archaeological discoveries has at any time or in any way brought discredit upon the book. They all seem to confirm the inspired record and confute the baseless assertions of the so-called critics, who are now compelled to change front. Thus many passages which, thirty years ago, destructive critics were wont to label uncereemoniously as “uncritical or unhistorical” are now severely left out of the discussion; since these very passages have been supplemented and confirmed by most impartial witnesses—and not only impartial, but venerable with age and authority—and by accounts which are not a mere patchwork of ingenious and speculative writers, but authentic documents from first hand.

How puerile do many of Voltaire’s objections to the trustworthiness of the Holy Scriptures appear in the light of modern discoveries! How certain the great French *savant* was that Moses could not have been the author of the books bearing his name, since the art of writing books was unknown in his age, and with what plausibility did he contend against the Homeric origin of the *Iliad*, since papyrus was not employed for writing purposes till ages later! What value can be placed upon the *dicta* of Wellhausen, who likewise discredits the high antiquity of the older books in the Old Testament, and, like Cheyne, depresses their dates, because, as he claims, “the art of writing was restricted to formal instruments, and that upon stone?” Were we to believe this school of critics the numerous references in the Pentateuch to books and writing are anachronisms, which betray the late origin of such books, and which prove conclusively that they could not have had Moses for their author.

It is now admitted on every side that carving and engraving on stone,

and, indeed, on softer substances, was known in Egypt from gray antiquity.* According to Budge the earliest hieroglyphic known to us is that on the monument of Shrea, of the second dynasty, or more than four thousand years before Christ. Hieratic writing may be traced back to the eleventh dynasty. The old specimen so far discovered is what is called the Prisse papyrus. This remarkable document was brought from Thebes to Paris by M. Prisse d'Avennes. It was found in a tomb of the eleventh dynasty, and thus must have been at least twenty-five hundred years older than our era. From a statement at the end of this papyrus we learn that it is only a copy of another, much older, of the time of Phtah-Hotep, of the fifth dynasty. The lofty teachings of this document show a very advanced stage of ethical culture, remarkable indeed for so early an age, which goes very far to contradict the too prevailing idea that the human race in its early history was almost in a state of barbarism. Curiously enough, the sage who wrote this papyrus deploras the degeneracy of his times and the low state of morals in his day, and then longs for the return of better, happier times.

The discoveries at Telloh, in the valley of the Euphrates, where, among other objects of great interest, nine statues of Gudea have been found, show most clearly the advanced stage of civilization in Babylonia. Some of these statues are covered with cuneiform inscriptions, which, though not far from forty-seven hundred years old, are remarkably perfect. Mr. Boscawen, speaking of them, says: "The characters of the long inscriptions are as carefully engraved and as free from primitive or archaic forms as if they had been cut in the days of Nebuchadnezzar the Great, B. C. 606." Inscriptions on stone, more or less perfect and of great antiquity, have been found also in many other places along the Euphrates, notably at what is supposed to have been Ur of the Chaldees, in Hamath, in the Sinaitic peninsula, and in the ancient kingdoms of the Minæans and Sabæans, to say nothing of Egypt. If, therefore, engraving on stone had attained so great a degree of perfection at so early an age, it stands to reason that writing on softer materials must have been common too. The slate and pencil were certainly used before the chisel and the graver. The paintings of Egypt testify to the remote age of ink and pigments of various kinds.

Explorations in Egypt have been very fertile in results. Papyri written centuries before Moses have been found in large numbers, as also palettes of great antiquity. If the Egyptians were skilled in the art of writing on papyrus, and that with different-colored inks, long before Abraham entered Egypt, why should Moses have been unable to pen his lofty thoughts and employ similar materials to convey his ideas to mankind? Though we have not yet discovered any ancient copies of the Pentateuch fresh from the hand of Moses, yet we do emphasize the fact that the production of such a copy was possible in his time, nay, centuries before him. The incidental reference in Genesis to the transfer of the field of Machpelah by Ephron the Hittite to Abraham presupposes some formal instrument in writing. The Hittites were a great people, formidable

foes of the most enlightened nations of antiquity. Abraham also had come from Ur, which boasted of a high degree of culture. No one can read Gen. xxiii, 17, 18, without being impressed with the exact legal style and language of the deed: "So the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the border thereof round about, were made sure unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city." In this connection we might mention that Mr. Flinders Petrie, the indefatigable explorer in Egypt, found, among other writings, at Illahun, a will made about 2500 B. C. It is written on papyrus, a model of brevity and conciseness. The testator settles the entire property on his consort, but with certain limitations as to the disposal or charge of the houses. A guardian is appointed for the children, and the will is properly signed by two witnesses. It would be an easy matter to multiply instances to show the prevalence of writing among the various nations of antiquity from the Nile to the Euphrates centuries before a single line of the Bible is said to have been composed. Unreasonable indeed must be the man who in the face of these facts will insist that Moses, owing to his ignorance of the art of writing, could not have been the author of the first five books of the Old Testament.

But, as hinted in a former paper, the discovery of the Tel-el-Amarna tablets will forever overthrow all these plausible objections to the universal prevalence of a written language anterior to the Exodus. Here we have, not a few disconnected tablets, but a small library—in all, half as large as the Pentateuch. Here we have letters, not only from one country, but letters from Babylon, Armenia, Asia Minor, Syria, and Phœnicia—yea, letters in large numbers from various cities in central Palestine. More than half a dozen of them are from Jerusalem itself. All are agreed that they were written prior to the Israelitish occupation—according to some a long time before the time of Joshua. Now, if Egyptians, Babylonians, Armenians, yea, if the lesser nations scattered through Syria and Phœnicia, and even the petty rulers in and around Jerusalem, had learned the secret of expressing themselves in writing; if the internal correspondence of Palestine was carried on by means of brick tablets, at or near the time the Hebrews were in the wilderness, why should it be deemed incredible that Moses, brought up in the court of the Pharaohs and "instructed in all the wisdom of the Egyptians," should have been able to manipulate his graver or stylus on a soft clay tablet or his brush or reed upon a papyrus? And if he himself were not, it was certainly within the range of the probable that he could have employed some professional writer, as governors and rulers were wont to do in ancient times. It is reasonably certain that the excavations going on in Palestine and the surrounding countries have many surprises in store for the Bible student.

The discovery of a tablet at Lachish, of the same age and in the same characters as those found at Tel-el-Amarna, is probably only an earnest of a rich harvest for the archaeologist. If, as some suppose, this was a

letter from a neighboring city to the governor of Lachish it possesses greater importance than any of the tablets discovered in Egypt, since it proves that the cuneiform script was used in ordinary local correspondence. Now, since this tablet has been discovered among the ruins of ancient Lachish, what may we not expect in the very near future? Who knows but that some venerable mound in or around Jerusalem may yet yield up the original copies of all the Old Testament books? What havoc such a find would make in the camp of those who have turned the Pentateuch into a patchwork of mosaics, so that the Pentateuchal analysis resembles a formula in some higher mathematics! But, should these originals never be discovered, let us no longer doubt that Moses could have written them, and that either on papyrus or clay tablets. The early origin and prevalence of writing in very ancient times have been so clearly established during the past ten or fifteen years, that not even the most radical critics care to deny the possibility or even probability of the Israelites being acquainted with it from their earliest history. Says Professor Driver, in the *Contemporary Review*: "That written records may underlie the narratives of the Pentateuch cannot possibly be denied; indeed, in some cases such records are expressly referred to."

There is another thing about the letters written from Jerusalem and various cities of Palestine that is of great value. Like Peter, these also betray their origin, for, though written in the cuneiform script and in the main in the language of Babylon, yet their local coloring and their idiomatic expressions are unmistakable. Thus, not only the script, but the mode of expression, is peculiar. They exhibit the same differences as we might expect to find in writings of various nationalities in Europe at present. Speaking of the peculiarities in the letters written at Jerusalem, one has well said: "The conclusion, therefore, seems to be justified, pending any evidence to the contrary, that the scribe had acquired his knowledge of Babylonian at the Egyptian court, while his mother tongue was Hebrew, or, more correctly speaking, that dialect of Hebrew current in Palestine at the time, and which, as will be shown later on, has a decidedly Aramaic tinge." These letters are very valuable, for both the writing and style have their distinguishing features and thus conclusively prove that the art of writing was not confined to one language or people. The very facts that the Palestinian did not express himself as elegantly as his brother, who spoke a sister dialect in the northeast, and that his letters were full of defective constructions, characteristic local colorings, and idiomatic expressions, show that writing was very common in premosaic times.

In what unexpected ways does God vindicate the truth of his word! "Thy word is truth." Let us not be too ready to yield to the bold assertions of those who would relegate a large portion of the Old Testament to the realm of the unhistoric or mythical. Our Holy Bible, containing grander truths than any yet discovered on tablet or papyrus among the ruins of Egypt or Babylonia, should at least be accepted till we have some safer criterion for rejecting it than the multifarious, ever-changing, self-contradictory evolutions of rationalistic minds.

MISSIONARY REVIEW.**MISSIONARY USE OF PASSPORTS IN JAPAN.**

SOME months since Dr. L. Busse, a professor in the Imperial University, Tokio, Japan, wrote an interesting essay in which, among other topics, he discussed the moral quality of the use which missionaries have made of the privileges of the passport for purposes of propagandism. The newspapers of Japan have raised the question whether the missionary is not "immoral" in such use of the privilege. Passports are issued to foreigners both for travel and for residence in interior Japan, the latter kind being granted only to foreigners employed by Japanese. A few have been granted for purposes of preaching, but generally for teaching, missionaries so employed preaching as they have found opportunity. The traveler's passport has, or rather had, a time limit of six months, and was strictly limited to purposes of "health" and "scientific research." The bearer was compelled also to travel in the order of the places named therein; and if he returned before the expiration of the time he could not start anew except on another permit. The question seems a fair one how missionaries could honestly preach the Gospel under a permit of such character. Dr. Busse and others have frankly said that if these passports could not be used consistently most of the missionaries would cease at once to avail themselves of them, save within the strict construction—for sickness and science.

It must be borne in mind that the primary object of the restrictions is to assert the principle that the power to restrict foreigners within treaty limits still rests with the Japanese. Secondly, also, the intention is to prevent trade in the interior, where there is no provision for the adjudication of the trade disputes which are sure to arise between natives and foreigners. These being the objects of the restrictions, anything that does not contravene them might be interpreted as within the four corners of the passport. And, in truth, when the proforeign feeling and sentiment ran high, say five years ago, this was the interpretation placed upon the law, and the administration continued thus liberal till the antforeign feeling set in and some abuses occurred, when the term for residents in treaty ports was changed to three months, and for those resident in the interior to two weeks. It is also to be borne in mind that foreigners have never attributed to the law any other intention than that of restricting trade in the interior. The clause relating to health and scientific research is practically a dead formula.

The question raised in the case of the missionary, however, is whether, having a definite intent—that of propagandism—he makes an honest use of the privileges of the passport. It is true that nobody else stops at any ulterior purpose he may have in securing a permit of travel. But can the missionary conscientiously apply for such a permit when his sole purpose is the preaching of the Gospel?

It would be easy to say the whole matter is in the nature of a restraint, and that the application of the restraint is with the party making it. If the Japanese government interprets evangelistic tours as within the terms of the contract, what responsibility has the missionary in the case? We do not know the technical reading of the passport. Common usage, however, fixes an interpretation till it is challenged. But if the treaty is of the nature of an honorable concession and the Japanese administrator is lax or corrupt it would be a question with all honorable foreigners, missionary or other, whether they would be parties to the obliquity. If the administration be morally lax missionaries can scarcely avail themselves of its concessions. The *Japan Mail* does not wince in the least in charging missionaries who avail themselves of the privileges of the passport, if employed for evangelistic purposes alone, as acting in opposition to the plain intent of the law, and hence as guilty of morally oblique conduct. The *Mail* makes a large concession to those missionaries who, honestly going for health or scientific research, choose to preach during their travels. Such preaching it holds to be merely incidental, as playing on a fiddle might be in the case of a musician. It is not altogether clear that the analogy holds, however. It is not in evidence that any intent to prohibit missionary evangelism under the permit has ever been made known, whether incidental to health or not. That moral science or religious science was intended to be excluded from the contents of the terms "scientific research" is not affirmed. A very wide construction may be put upon this expression, and the question is, Who is to interpret it? If the Japanese declare that the strictest construction shall be put on the terms of the passport and throw on the missionary the responsibility of adjusting his conduct to such a construction there can be no doubt as to the course any fair-minded and honest missionary must pursue. The question is, What is the intent of the government? It has hitherto raised no question as to a passport secured for avowed purposes of evangelism. If now it does raise the question the missionary has no other duty than to conform to the requisition; it is privilege, not right, that he acts under in going into the interior to propagate his faith.

It is well that the Church at home should bear in mind that whatever has been done in Japan by missionaries has been accomplished under restrictions of residence and travel which, even when interpreted in the most liberal way, impose limitations not known in any other of our foreign fields. Even granting that the passport permits evangelical work, the missionary can pursue his aim only if employed by some Japanese or during a temporary and limited sojourn. The marvel is that we have made so much advance in the interior under these conditions.

THE USE OF THEOLOGICAL TERMS IN HEATHEN LANDS.

ONE of the greatest difficulties in foreign missionary work is the adoption or creation of terms to convey correctly Christian theological ideas. In India the missionaries have, with general unanimity, agreed in their

use of terms for God. *Deva* is a common term for "a god." This has become of frequent use, in some localities, for "God," as we mean the term to be understood. In other parts of India this term could not be properly used without making God one of many gods. The Moham-medans had preceded Christians in many portions of India, and they used the word *Khuda*, "Lord;" and as the idea of the Moslem, that there could be but one God, had obtained among the fifty millions or so of people speaking the Urdu, or Hindoostanee, language the missionaries readily adopted that word. For the Hindi-speaking people they found the term *ishwar*, "lord," which, combined with *param*, became *Parmeshwar*, which expressed the idea of "Supreme Lord."

But the difficulties of finding a term in Chinese on which the missionaries could agree has continued from the first until now. It is eighty-five years since Morrison reached Canton, and yet missionaries of one nation differ in their use from those of another, and even missionaries of the same mission are divided on the term that should be chosen. Bible societies and Bible translators have been embarrassed by the conflict over the "term question;" and, as Chinese is in use in Japan and Korea, there seems danger that the controversy will be extended to those countries. The Roman Catholics have adopted a word, in which they have been followed by the Greek Church, in Japan and Korea. They have used the term *Tien-Chu* for a century and a half. They fought the battle early and settled it for themselves, or had the pope decide it authoritatively for them. *Shang-Ti* is the competitive term, but is the word used from of old by the Chinese for their chief object of worship, they having an altar at the present day set apart for this cult at Peking, together with another altar to "Earth," as this is to "Heaven." We do not propose to enter into this discussion, and only make reference to it to emphasize a class of difficulties in missionary work which we at home are apt to overlook. It is no easy thing to convey the high and distinctive ideas of Christianity to peoples who are entirely devoid of the essentials of the concept. Almost equal difficulty is experienced in China in finding a suitable word for the "Holy Ghost." Indian missionaries recognize the necessity of paraphrase and commentary in using native terms for "sin" and the eternal state of the good. Either new terms have to be invented or existing terms elevated for the presentation of Christian concepts in every land where Christianity is newly propagated; and one of the marvels of modern missionary history is that this difficulty has been so far overcome that no great heresy has arisen among Christian adherents secured from non-Christian peoples.

It is also well to remember the confused use of religious terms which obtained at the Parliament of Religions. Representatives of heathen religions were restricted to the use of the English language, and necessarily used terms which in translation couched Christian thought wide as the poles away from the thought in the original. The foundation idea of the convention, that of the "fatherhood of God," is impossible to Buddhist terminology; "salvation" with a Hindoo means escape from transmigra-

tion; and "sin" comprehends external conduct, such as the destruction of insect life, not noticeable in Christian ethics.

Rev. Henry Haigh, of the Wesleyan Mission in India, in a paper read at the Bangalore Conference, says of the "simple villagers" that, however innocent of philosophy, they have "*inherited a standpoint*, and all the sentiments, the prejudices, and the common practices of their life cluster around and grow out of that. . . . It is possible for the missionary to make statements which seem to him to lack nothing in clearness and for the Hindoo villager to assent to it all. The missionary means Christian truth in his statement. The Hindoo means essential Hindooism in his assent, and could mean no other. But the missionary does not understand this, and goes off delighted at having preached Christianity, when all that he has done is to confirm the Hindoo in his Hindooism. How could it be otherwise? To the missionary who has not studied deeply the thought in which every Hindoo has been steeped, terms mean only one thing. To the Hindoo there is no Christian connotation whatever in these terms. And so the missionary who means so well is miles away from his simple villager, even when there is the clearest statement and the readiest assent."

THE INFLUENCE OF CHRISTIAN MISSIONS ON BUDDHISM IN JAPAN.

It has now come to be acknowledged that Christianity has produced a profound impression on the Buddhist community of Japan; and a high authority, distinctly non-missionary, has said: "If Christian propagandists in Japan had accomplished nothing beyond awakening the religious sense of the nation they might still claim to have done much for the country." The Japanese Christians connected with the American Board substituted for their Annual Report in 1892 a pamphlet, entitled a *Brief Survey of Christian Work in Japan in 1892*. This pamphlet represents that the Buddhists have been roused to engraft on their system many features of Christianity which seemed good to them. This is probably limited, however, to a section of the Buddhist community, while another section has been stirred up to a revival of Buddhism in pure and unadulterated antagonism to Christianity. The Neo-Buddhism is represented as claiming that Buddhism "is wide enough to hold all the truth of all the religions in the world." This "Broad Church" wing of Buddhists has adopted a distinctive marriage ceremony, organized Buddhist "Endeavor Societies," after the idea of the Christian Endeavor organizations, for the younger members of the Buddhist community, and imitated missionary, educational, and other propagandist methods. They have carried their modifications of faith and practice so far as to have been spoken of as "Christianized Buddhists." These are confident that their history, philosophy, and religion, despite Buddhist dissensions and moral decay, will win for them respect and influence among the nations of the earth. The *Japan Mail* thinks "contact with Christianity has not only revived Buddhism, but has also renovated it."

FOREIGN OUTLOOK.

SOME LEADERS OF THOUGHT.

Konstantin Schlottmann. Although dead he still speaks through the posthumous publication of his works. Had he lived he would have affected the theological world powerfully in many directions. The dictated portions of his lectures on biblical theology (*Kompendium der biblischen Theologie*) have recently been given to the reading public. His discussion of the contents of Rom. vii will be of special interest. According to him this famous chapter describes the condition of Paul prior to his conversion to Christ. Such must ever be the conclusion of sober exegesis, although the Old Testament law, or the law written in the heart, is required to reveal the conflict between the higher and the lower nature in man. Among the concepts which Paul here discusses is the difference between spirit and flesh, which is not equivalent to the distinction between spirit and body. "Flesh" denotes the entire human nature in its false and usurped independence, that is, in its separation from God. In this "flesh" bear rule all the psychical and physical powers, directed, as they are, toward this earthly life, since "flesh" includes both soul (*ψυχή*, not *πνεῦμα*) and body (*σῶμα*). The human spirit, on the contrary, designates all the higher spiritual powers, which are directed toward fellowship with God and the realization of his will, and which are capable of receiving the divine Spirit. On account of this difference between the flesh and the spirit the two strive against each other (Gal. v, 17). To the lust of the flesh, however, belong not only sensuality, but also enmity, envy, and everything which stands opposed to the fruit of the Spirit. In the normal condition of the psychological trichotomy the spirit rules over the soul and body. The dominion of the flesh, on the other hand, is that of the soul, which is lower and directed purely toward the world. In so far as the sensuously directed soul is enslaved by the body and its impulses and habits sin and death rule in the body and its members. "Fleshly" and "worldly" are, therefore, synonyms; as also "spirit," the "inner man," and "mind," which last, however, occurs in other connections. The divinely related spirit manifests itself even in the carnal person, but can only attain supremacy by the redeeming grace of God. Until then the condition of man is one of death. If any stricture is to be made upon this profound and satisfactory treatment of the theme in hand it is that it does not sufficiently emphasize the fact that, although it does not describe the converted state, this chapter does portray the state of a soul under the influence of God's Spirit and grace.

Hermann Schultz. Of an altogether different type is the celebrated biblical theologian of Göttingen. He is as radical in his views of the Old Testament as Schlottmann was conservative as to the New. He does not hesitate to ascribe (*Alttestamentliche Theologie*) the principal contents of

the so-called historical books to the effect of tradition and myth. By tradition he means the beliefs of a people who are just entering into the period of veritable history concerning their past. The beginnings of the nation, the figures of its progenitors, etc., are not handed down in the form of exact history, but in song, proverbs, and stories, and enriched by the poetic spirit, not with the intention of falsifying the facts, but involuntarily. In the tradition there is also a germ of truth. Such literary productions he regards as of the greatest value. They reveal as much of the true life of a people as does sober history, and even more. It is his opinion that we dare not suppose Israel to have been an exception to the universal rule without doing violence to the laws governing the development of mankind. The myth differs from the tradition in being, not merely a story of the past, but a story containing a theory of the supposed history. The myth he regards as the best possible form for the revelation of religion. So that to him the admission that the supposed history in the Old Testament is largely traditional, and the religious ideas mythical, does not rob it of its character as a true revelation, in which he still believes. These, instead of veritable history, have been chosen of God as the medium by which he would convey to mankind the knowledge of the true religion. There are, however, several difficulties in the way of accepting his views. They practically spring from the denial of the miraculous element contained in these stories. He assumes that the very form which these supposed miracles bear is evidence that they are the imaginings of the human mind, rather than the relation of actual occurrences. But the chief objection arises from the very supposition that to Israel was revealed the true religion. The traditions and myths of other nations contained truths of religion; but the supposition is that the traditions and myths of the Jews contain the true religion. This at once lifts both Israel and its religious literature out of the plane occupied by other nations and explains why Israel had no traditions and myths, as was the case with other peoples, but veritable, marvelous history.

Martin Sorof. This scholar has led the way in an attempt to explain the origin of the Acts of the Apostles. He holds (*Die Entstehung der Apostelgeschichte*) that in its present form the book is not the work of Luke, but that he wrote an account of the preaching of the Gospel among the heathen, chiefly by Paul, and addressed it to Theophilus. From a Judaic Christian source came an account of the preaching and acts of Peter. These two were taken by Timothy and made into a work the purpose of which was to give an account of the spread of Christianity without reference to national distinctions. Timothy was the better fitted for such a task, since the mingling of Jewish and Hellenic blood in his veins would sufficiently widen his thought to include Gentile and Jew. In this way he proposes to explain the differences of style between the first and second parts of Acts. The document of Luke must have been written much earlier than the Acts as they were finally left by Timothy and as we have them to-day. The reason why Luke did not carry on the

history of Paul beyond the second year of his imprisonment at Rome was that Theophilus probably lived in Rome and knew for himself. And Timothy did not carry it forward because his work was rather one of compilation than of original writing. In the same way is to be explained the fact that, although the plan of the work by Timothy included a general history of the spread of the Gospel, while that of Luke chiefly related to Paul's preaching to the heathen, he still allowed the address to remain to Theophilus, who would be principally interested in the Gospel to the Gentiles. Luke's work was only intended for a limited class of readers (Gentiles). The incidents related of Peter were likewise designed for Jews. But the work of Timothy was for a wider circle of readers. This, Sorof thinks, will explain why the work of Timothy could pass with all parties for a work of Luke. It was addressed to Theophilus as a continuation of Luke's gospel. The small circle of readers having Luke's work would not notice the difference between the larger writing and the smaller. On this supposition, too, he thinks it is explicable why such widely divergent views of the Acts have been taken. But, even on the supposition that Luke would not have written to Theophilus all that is contained in the Acts, we could not accept the conclusion that Timothy was merely a compiler and that his work has no unity of design.

RECENT THEOLOGICAL LITERATURE.

Der Tottenkultus bei den Juden (Funeral Ceremonies among the Jews), by Dr. I. Rabbinowics. Were it not that this book is written for the express purpose of introducing young theologues into the study of Jewish funeral customs we could scarcely credit what we here find of superstition and formality. From the instant that a person is taken sick until a greater or less period subsequent to burial the duties and rights of the dying and the living are defined with Pharisaic minuteness. It is the duty of the Jew to visit the sick and pray with him. But if he is lying upon the earth or on a low bed the visitor must not sit on a chair, lest he place himself higher than the Shekinah at the head of the sick. If the visitor prays in the presence of the sick he may employ whatever language he chooses, since the Shekinah understands all languages; but if in the absence of the sick he must pray in Hebrew. It is the custom, immediately upon the death of anyone, to pour out all water which may be in the house of the dead and in three houses on each side. Detailed instructions are given as to procedure in case the death occurs on the Sabbath or is produced by violence, and just how and by whom the body may be washed and clad for burial. A child which dies uncircumcised must be circumcised at the grave. The mourners dare not eat in the room where the dead lies. The ceremony of rending the garments must be performed standing. It must be done prior to burial. The rent must be in the garment over the breast and be as broad as the hand. If the mourner loses another relative the same day he must rend his garment in

a new place the width of a hand. But if the second relative dies after the seven days of mourning are passed he may merely enlarge the first rent a little. A eulogy must be pronounced over every dead person who had lived to be five years of age. The speaker must speak touchingly, so as to cause as many as possible to weep. The merits of the dead are to be set forth, but must not be too greatly praised, although it is allowable to praise the dead somewhat more than he deserves. The virtues of dead children should be touchingly described, and on such occasions the merits of their parents and relatives may be emphasized. If anyone has purposely taken his own life no eulogy is to be delivered. The first meal after the return from the grave must be furnished by others than the relatives of the deceased. Too great mourning incurs the risk of having soon to mourn another death. If a member of a benevolent or religious organization dies the whole society has reason to fear that still other members will die. And so on for illustration.

Kritische Geschichte der Exegese des 9. Kapitels des Römerbriefes (Critical History of the Exegesis of the 9th Chapter of Romans), by Dr. Valentine Weber. No subject is properly understood until the history of its literature is mastered. This work takes up and discusses thoroughly the views on this passage of the Greek exegetes during the first four centuries, namely, those of Origen, Theodore of Mopsuestia, Chrysostom, Clement of Rome, Theophilus of Antioch, Irenæus, Methodius, Ephraem the Syrian, and three great Cappadocians—Basilius the Great, Gregory of Nazianzus, and Gregory of Nyssa. It then takes up in the same way the Latins—Ambrosius, Jerome, Ambrosiaster, Pelagius, and Augustine. The result of this investigation shows that the exegesis of this passage passed through various stages, the expositors seeking by different methods to set aside the difficulties which it presents. Origen, Theodore of Mopsuestia, Jerome, Ambrosiaster, and Pelagius took verses 15-18 as the words of an opponent of Paul's argument, not of Paul himself. Jerome, Theodore of Mopsuestia, and Pelagius explained verses 20 and 21 as a *reductio ad absurdum*, so that they did not express Paul's own thought, but the consequences of the thought of his opponents; while Origen, Chrysostom, Ephraem, and Ambrosiaster simply referred these two verses to the fact that the divine mysteries are unsearchable. Among all the exegetes prior to Augustine, Chrysostom was the only one who took verses 14-23 to be a united whole expressive throughout of Paul's own thought. Augustine rightly recognized the content of the verses to be "grace as a gratuity." But he failed to find the correct significance of the passage, supposing that it was directed against the Jewish Christians of Rome, whereas it was in reality intended for the Pharisaic Jews in the hardness of their hearts. He took it also as signifying the individual, whereas it has reference to the blessings conferred upon society by its call to the kingdom of heaven and to God's special providence over the nations. To this outline of the contents of the book we may add that the high Calvinistic theory, so far as it was drawn from Augustine, was drawn from a

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view which had been influenced more by philosophy and the absolutism of imperial authority than by the general spirit of the Pauline writings. Paul always conditioned the reception of free grace upon the individual's faith.

Die Laienpredigt und der Pietismus (Lay Preaching and Pietism), by Emil Wacker. Here we shall consider only what the author has to say about pietism in the Lutheran Church, where it is declared to be, not a consequence of the doctrine, as in the Reformed Church, but a consequence of apostasy from the true doctrine. This is in reality the key to all that the book has to say against pietism. It does not wholly reject doctrine, but it gives it a secondary place. Not correct faith, but correct life, is the demand. Along with this goes a certain subjectivity in the religious life to which the author objects. With him the word and the sacraments are most important. With the pietists the emphasis is placed upon the personal religious experience. The saying of Luther, that the Christian doctrine is heaven and the Christian life earth, is not that of the pietists, who believe that the life should be as heavenly as the doctrine. The author objects to Spener, in that he applies the words, "Behold, all things are become new," not to a gracious state, but to the moral condition. According to good Lutheran doctrine this is a serious error. These words are expressive merely of the fact that all is new in our relation to God's law and that complete moral newness is impossible. He thinks the consequence of the pietistic view to be a superficial conception of conversion; that is, the profounder idea of conversion lays the stress upon a gracious state, rather than a moral renewal. The feelings played a great part with the pietists. Then along with the subjectivity of the religious life went a dangerous tendency to separatism. Pietism could not understand the significance of the inherited ecclesiastical order. Furthermore the pietists rejected, at least practically, the doctrine of monergism and adopted that of synergism. These, and many other similar faults, Wacker finds in pietism. Most of these Americans have been taught to regard as virtues. This author finds far more to criticise in pietism than in the dead orthodoxy of the period just preceding, and from which it sprang as a reaction. Pietism, like monasticism, drifts toward Rome. "The only way which does not lead either to apostasy or to Rome is the way of the Lutheran faith, when it is maintained in its original form."

RELIGIOUS AND EDUCATIONAL.

Lay Preaching in Germany. Recent years have witnessed a phenomenon of more than ordinary interest in the Fatherland. It is the development of the idea of lay activity in religious work. Although the German Reformation asserted the universal priesthood of believers, yet for a long period the spiritual interests of the congregations were placed almost exclusively in the hands of the ministry. To this hour many of the clergy are jealous of any participation by the laity in distinctively spiritual work.

Yet the general tendency is setting rapidly in the direction of lay activity. Several causes have conspired to this end. Perhaps the chief is the development of the inner mission work. This has demanded far more workers than the ministry could supply, and lay workers became a necessity. So long has the Protestant Church in Germany been accustomed to the inner mission work that prejudice has been largely disarmed. Then the so-called "sects" of Germany have exercised a profound influence toward the same end. Methodists, Baptists, and others have given considerable liberty to laymen in church work, and the effect has been found beneficial, a fact not hidden from the masses of the religious elements of Germany. To this must be added the influence of the Young Men's Christian Association, which has taken considerable hold upon some of the larger cities of Germany. Besides, ecclesiastical methods in England and America are studied by the more progressive Germans with much zeal. Tourists in America see the advantages to be gained by our system, and, so far as they are laymen, feel that they have been too little allowed to exercise their privileges in Christ Jesus. What the laity of a Church seek they can always secure, in conservative Germany as elsewhere. There are other causes also for increased lay activity. The long student life of the educated clergy has unfitted many of them for the necessary sympathy with the masses. Many of them, too, are cold and rationalistic and furnish no true spiritual food for their parishioners. Then, the exceedingly large parishes, often numbering from fifty thousand to eighty thousand souls, with but two, three, or four pastors, render impossible that true pastoral oversight which is needful for a congregation. Much of the time of the pastors is occupied with purely clerical work, such as recording births, marriages, and deaths, with German minuteness of detail. The demand is, therefore, for more workers than the ranks of the ministry can afford. To these causes must be added the socialistic propaganda, which threatens both Church and State, making more popular methods of church work necessary. The development of this class of workers in Germany may be estimated by the following facts gathered from the third book mentioned in this number under "Recent Theological Literature." In Württemberg the Evangelical Association sustains seventeen lay preachers, who act as colporteurs, hold meetings for worship, and do other pastoral work. They are in some cases not wholly dependent upon their salaries, which are very modest. In Baden similar work and workers are found. In the Rhine Provinces and Westphalia there are twenty-four persons employed, who often do far less colportage than preaching and pastoral labor. In some cases they are opposed, in others assisted, by the pastors. They stand in high repute among the ecclesiastical authorities. In East Prussia, and elsewhere, lay preaching was at first strongly churchly, but when it encountered the opposition of the pastors it went on its way regardless of them and threatens to end in separation. In Schleswig-Holstein the work of lay preaching is carried on with the consent of the authorities of the Church and with their cooperation and warm encouragement. The Society for Inner Missions was until recently under the leadership of

Baron von Oertzen, a layman, recently deceased, and admitted to membership only such as had a heartfelt experience of the power of the redeeming blood of Christ or were longing after it. The object of the society is to spread the word and the kingdom of God, especially among those who for any reason are far removed from the influence of the Church. They have eleven workers, six of whom are specially educated. But these are only a part of the many organizations whose chief characteristic is that they encourage or support lay activity. To those who are jealous for the Church and its constituted authorities these things are a thorn in the flesh, even though they are compelled to admit the good done to individuals thereby. But it is an unquestionable fact that lay activity, not alone in preaching, but also in all departments of church work, is making rapid progress, and that it is meeting with such success as wins increasing numbers of men to the opinion that it will solve the problem of churchly usefulness in Germany.

The Drink Evil in Germany. Not only does this curse of humanity rapidly increase, but theologians, jurists, physicians, statesmen, prison officials, and educators combine, with all who come in contact with the drunkard, in an earnest effort to oppose the ruinous fiend. Even the emperor has become aroused and is lending a hand. Among those who have spoken out upon the subject are men renowned beyond the borders of Germany. We give a few of their utterances. There is nothing new in them to American thought, but they will help to feather our arrows against those who assert that in Germany, where beer-drinking is common, drunkenness is rare. Pastor Von Bodelschwingh says: "The sale of poison by the apothecaries is closely watched; but hereabouts one person is permitted to cause the death of another by alcoholic poison." Pastor O. Funke says: "Humanity passes over into beastliness by reason of the appetite for strong drink." Professor Dr. M. Rhode exclaims: "Where has anything been done against the intemperate indulgence in strong drink? I mean anything thoroughgoing, extraordinary, against this extraordinary evil? Whether anything will result from my efforts I cannot tell. I am doing my duty and must leave the result with God." Professor Endemann, jurist, declares that the right to arrest the drunkard in the interest of public welfare and to incarcerate him in an asylum arises from the fact that he is impoverished or otherwise rendered unfortunate by drink, and that in law the lover of strong drink must be considered as in need of a guardian and insane. Robert Mohl affirms that the poverty of men is chiefly their own fault, since it is caused by their inclination to indulgence in drink. Gustav Rümelin regards the saloon as the asylum of indolence, the chief source and place of wastefulness, and the scene of common drunkenness and the rudest and often bloodiest excesses. Gustav Schmoller thinks that one could almost without exaggeration affirm that the future of Germany depends upon this question. Von Moltke says that a healthy man needs no stimulant under ordinary labor, and to give it to children, as is often done, is positively criminal. Dr. Hufeland declares

that all spirituous drinks tend to shorten life, and that mankind has never suffered under a sickness so dangerous as the pest of strong drink. Dr. Birch-Hirschfeld regards the drinker as far more dangerous to the social and moral existence of the family than the insane. Privy Counselor Illing says that, according to the experience of the officers of penal institutions in Prussia, the larger part of the crimes and offenses which are investigated are a direct or indirect consequence of the use of spirituous liquors. From so many and such varied, though harmonious and energetic, utterances on this subject, in the land whence the defense of drinking customs is chiefly drawn in America, it becomes evident that a sentiment is being developed which will at length crush out this evil.

The Situation in Persia. The visit of the shah to Europe is understood to have great significance for the religious as well as the political situation. He has been favorable to reforms which introduce European manners and methods, and this has excited the enmity of the people, and particularly of the priests, especially as he has separated them from all participation in government affairs. There has recently appeared a long-desired messiah who, according to the expectation of the masses, will sweep from off the face of the earth all non-Mohammedan peoples and elevate Mohammedanism to a universal sway. This may lead to bloody persecutions and to efforts to overthrow the shah, who will doubtless be influenced by occidental rather than oriental views of this messiah. Under the leadership of a fanatical Mohammedan messiah it would not be difficult to produce disturbances which would exhibit all the old-time barbarism of Islam.

The Gustavus Adolphus Society. The forty-sixth annual convention of this organization was recently held in Bremen. Its affairs exhibit an encouraging growth. The number of branch organizations has increased from 1,831 to 1,837, and those of the females from 483 to 502. The appropriations of the association amounted in Germany alone to 1,009,300 marks, and together with those of Holland, Roumania, Sweden, Switzerland, Hungary, and Italy to 1,042,867 marks. The entire income of the society was 1,830,135 marks, and its property was reported at 3,003,931 marks. During the past year 27 churches and houses of prayer were dedicated through the help of the society, and 23 congregations were started in the erection of houses of worship, 10 parsonages erected, and 9 schools established.

Methodist Union in Australia. For several years an effort in this direction has been made in imitation of Canadian Methodism. The movement has gone so far that a numerous general convention of delegates from the various Methodistic branches has been called to arrange the details of the consolidation. The *New Zealand Methodist* says that until the present time the Conferences have worked upon an individual basis; but now they exchange their opinions mutually in the expectation of an early union.

SUMMARY OF THE REVIEWS AND MAGAZINES.

THE traveler's journal of rugged adventure and brilliant discovery is a noticeable feature of present periodical literature. Whoever keeps pace with the current magazines needs no other assurance that the explorer is abroad. The successors of Mungo Park in Africa, of Kane among the arctic snows, of Von Humboldt, who went everywhere, are always in the field. Man has the instinct for exploration. Strong-shod for the rough journey, carrying in a light pouch the equipment for the tour of a continent, open-eyed for every wonder, and vivid in his descriptive quality, he climbs every mountain and crosses every desert in search of knowledge. It will be a sorry day when the traveler has trodden the last foot of the earth's surface and exploration has merged into full discovery.

But until that unfortunate period shall arrive such a tourist's story as that of E. N. Buxton, in the *Nineteenth Century* for March, will only whet the appetite for further exploration. Entitling his article "In the Mountains of Egypt," he has written of his personal visit to the broken chain of "granite vertebræ" which lies back of the Nile and is separated from it by "a belt of waterless desert." The conveyance of the party was by the back of camels; the cameleers were of the Maazeh tribe, good-natured, spare, active, and "probably changed as little in the last five or six millenniums as any people on the face of the earth." Of the silence of the desert the author speaks in graphic phrase: "It is an experience to be felt nowhere else. Here is a little sample such as the world was before the pulse of life began. There is no sound of water, no rustle of leaves, no hum of insects; even the thud of the soft pads of the camels can scarcely be called a noise. It is to visit a dead planet." Following the gradual ascent from the plains to the foothills and then to the mountains, the traveler describes the "bizarre and fantastic" rocks, traces the limit of vegetable and animal life, and identifies such historic scenes as Badia, the "important well of the Romans at the base of Gebel Dukhan." Nor is the bleak desert without its witchery for Mr. Buxton. Whether the mountaineers are not better circumstanced than the fellaheen to whom he returns is his query. "I wonder," he concludes, "which race is the happier; or are we Northerners better off with our fretting life, and machines, and books, and endless strife? Why does not some Edison invent a delicate balance for weighing happiness? Anyhow, I am certain that a month in the desert with chosen companions would rank high."

Another readable and instructive article, in which less of nature and more of humanity is introduced, is the paper by T. J. Hughes, on "Village Life in Mexico," which opens the table of contents in the April *Chautauquan*. If the history of a day be "complex and various" throughout the world, it certainly has its unique features in the Mexican environment which the author visited. In structure, the usual house is "a blocked-shaped and thick-walled adobe, with no windows, heavily barred door, cement floor, and two rooms containing but two or three articles of fur-

niture;" as to agriculture the traveler found that maize is "the chief product of the country;" as to education, the instruction of the children is not neglected, so that it is rare "to find an adult who cannot read and write;" for a four-footed companion almost every family has "the patient burro;" in the cultivation of the social instinct the nights are given to music, song, and visiting. "Thus the evening is spent," says the author regarding this semitropical simplicity; "and one by one the flickering lights of the fires go out. The children have long since ceased their yells, and only occasionally is heard the bark of the dog. The songs of a solitary family sitting up later than usual are the only echoes of the dying day, and after a while silence, unbroken silence, reigns over all. The village sleeps, to be awakened for another day by the song of the cock."

Still other instances of the traveler's description occur in the *Fortnightly Review* for March, where Dr. J. W. Gregory tells of "An Expedition to Mount Kenya—A Story of African Adventure," and Henry W. Lucy writes a paper entitled "From Cape Town to Cairo." The former of these articles is given up to the rugged scenery and the aboriginal wildness of the lake region of Africa. To a height of 16,800 feet did the daring traveler ascend Mount Kenya, studiously aiming to study the fauna, flora, and geology of the district, as well as to ascertain other obtainable facts. Mr. Lucy's article cites the view of Mr. Cecil Rhodes as to England's permanency in Africa: "He does not believe England will ever withdraw from Egypt, and, seeing in his mind's eye the British flag permanently flying at Cairo, he desires to make a highway of communication with the older British outpost at the Cape." The article thus has a political flavor, and is hopeful in its vision of a future British boulevard "from Table Bay to the Suez Canal." Yet it is no less the animated and crowded description of an alert nineteenth century traveler.

THE *Biblical World*, under the editorship of Dr. Harper, is a free lance among the theological publications of the day. Its March number has contributed articles as follows: 1. "The Theology of Paul and of John Compared," by Professor G. B. Stevens, D.D.; 2. "Paradise and the First Sin, Genesis iii," by W. R. Harper; 3. "Hindooism's Points of Contact with Christianity," by Merwin-Marie Snell; 4. "The Duties of Man as Taught by the Book of Proverbs," by C. F. Kent, Ph.D.; 5. "Wisdom in Teaching Critical Results," by Professor F. B. Denio. In the first of these papers the writer finds that John, much less than Paul, presents a system of thought. Yet these two great Christian teachers "in many ways supplement each other, and both illustrate and enforce with peculiar power the great truths of God's love and grace which constitute the changeless substance of the Gospel of Christ." In the second article Dr. Harper reviews in his characteristic way the always fascinating story of the sin in the garden of Eden, and concludes concerning it that the writer was "ignorant of the real geographical and historical facts," and that it is "prophetic in the wide and in the narrow sense." In the concluding

paper Professor Denio notices "the sensitiveness often manifested regarding the discussions respecting the Bible," and suggests how those who help forward Scripture study may quiet this feeling of alarm.

THE *Lutheran Quarterly* for April has as its table of contents: 1. "The Ascension of Christ," by Rev. John Brubaker; 2. "The Relation of the Church Council to the Pastor and his Work," by Rev. S. J. Taylor; 3. "Evidential Value of Apostolic Testimony," by Rev. M. L. Young; 4. "Dr. Remensnyder's Lutheran Manual," by M. Valentine, D.D.; 5. "What Constitutes True Christian Worship," by Rev. E. S. Johnston; 6. "Descensus ad Infernos," by Rev. M. G. Boyer; 7. "Character and Democracy," by Rev. Edwin Heyl Delk; 8. "The Coordination of Word and Sacrament," by Rev. Adam Stump; 9. "Incentives to Missionary Activity," by Rev. P. C. Croll; 10. "North-East College," by Rev. W. E. Hull; 11. "Professor Pieper and the Lutheran Manual," by J. B. Remensnyder, D.D. The first of these articles holds that Ascension Day, with "its great and sacred meaning," should be "more generally observed in the Church." The usual arguments for the credibility of the apostles, in the fact that they reported the things which they saw and suffered for the truth, are presented in the third paper. As to Christ's descent into hell, the writer of the sixth article holds the view that he "went in his entire person to the prison house of the spirit world, and proclaimed that all the promises made to Noah and the prophets concerning a coming Messiah were all fulfilled, that man's redemption was complete, and made it plain that he was victor over death, the grave, Satan, and all the powers of darkness." In the ninth article the Rev. Mr. Croll finds a threefold incentive to missionary activity in the considerations that it is "for the Master's sake," "for the heathen's sake," and "for our own sakes."

THE April number of the *Presbyterian and Reformed Review* opens with a practical article by E. T. Bromfield, D.D., on "The Sabbath School Movement of To-day." In "The Ecclesiastical Situation in Scotland" Dr. N. L. Walker foresees the coming of disestablishment, and then predicts the union of the three Presbyterian bodies now operating in Scotland. The article of Professor J. I. Good, D.D., on "The Witness of the Reformed Church of Germany against Rationalism," is a worthy review of the defense of evangelical truth in Germany. Professor N. M. Steffens, D.D., writes on "The Principle of Reformed Protestantism and Foreign Missions;" and Professor H. W. Hulbert discusses "Political Science and Christian Missions." The gist of Professor William H. Green's exhaustive article on "Klostermann on the Pentateuch" is that this "veteran professor of Old Testament exegesis at the University of Kiel, in his recent treatise on the Pentateuch, enters a vehement protest against the methods and results of the higher critics in their work of dismemberment." The final paper, on "Christian Beneficence and Some New Theories Affecting Property," by Dr. David R. Breed, challenges

the teachings of Dr. George D. Herron and others, and estimates the terms employed toward men of wealth, in the writings of these recent sociological teachers, as "unduly severe, unreasonable in character, and not warranted even by the Scripture which is quoted in their support." It then proceeds in a discriminating way to inquire what the Scripture really teaches as to the acquisition and disposition of property.

THE *London Quarterly Review* for April has: 1. "Dean Stanley's Life and Influence;" 2. "Roman Portraits;" 3. "W. H. Smith;" 4. "Modern Views of Inspiration;" 5. "Four English Socialists;" 6. "The Poetry of Dante Gabriel Rossetti;" 7. "Sacerdotalism and the Succession;" 8. "Labor and the Popular Welfare;" 9. "Old New England." The portrait busts of ancient Romans in various Italian museums, as seen by Mr. Baring-Gould, form the basis for the second article. The men studied are Julius Cæsar, Cæsar Augustus, Tiberius, Caius, Claudius, and Nero. In the fifth article the socialistic views of Mann, Webb, Morris, and Bax are considered. The last article is a charming notice of New England life in the seventeenth century.

THE *New England Historical and Genealogical Register* is diligent in its compilation of records worthy of preservation. Its table of contents for April includes: 1. "Memoir of David Clapp, Esq.," by W. B. Trask, A.M.; 2. "British Officers Serving in America," communicated by W. C. Ford; 3. "Governor Simon Bradstreet's Ancestry," by I. J. Greenwood, A.M.; 4. "Rev. Stephen Peabody and Wife," by W. C. Todd, A.M.; 5. "Memoranda by Robert Foster, of Kingston, Mass.," communicated by C. E. Briggs, M.D.; 6. "Letters of Colonel Thomas Westbrook and Others," communicated by W. B. Trask; 7. "Snow Genealogy," by Mrs. Charles L. Alden; 8. "Rev. William Adams, of New York, with Adams and Bradford Descent," by Miss Emily W. Leavitt; 9. "Connection of the Family of Edison, the Inventor, with Digby, N. S.," by Judge A. W. Savary; 10. "Martin's or Martha's Vineyard," by C. E. Banks, M.D.; 11. "Some Descendants of Rev. John Robinson of Leyden," by Hon. A. S. Thurston; 12. "The Maverick Family," by I. J. Greenwood, A.M. In addition, "Notes and Queries" and other miscellaneous departments contain many matters in which the genealogist and historian must delight.

THE *Canadian Methodist Review* for March-April opens with Professor M. Randles's second paper on the question, "Were the Sufferings of Christ Penal?" Thomas Manning, M.A., traces the "History of Dogma;" J. W. Cooley continues his discussion of "The Guidance of the Holy Spirit;" James Crisp urges the "Christian Education of Children," and Chancellor Burwash, S.T.D., continues his analytical studies in Genesis. The concluding article, by Rev. A. M. Phillips, is a study of the Epworth League and Christian Endeavor pledges. The spirit of these pledges he commends, and the advantages in taking them he considers to be many.

WE may only quote the full table of contents of the *North American Review* for April. It contains "Personal Reminiscences of the Vatican Council," by Cardinal Gibbons; "New Parties in Parliament," by Justin McCarthy, M.P.; "Reform in the Consular Service," by the Honorable W. F. Wharton; "The Republican Outlook," by the Honorable T. H. Carter; "Our Navigation Laws," by C. H. Cramp; "Forgery as a Profession," by Robert A. Pinkerton; "Tariff Reform and Monetary Reform," by the President of Brown University; "Wild Traits in Tame Animals," by Dr. Louis Robinson; "An Anglo-American Alliance," by A. S. White; "How We Restrict Immigration," by Dr. J. H. Senner; and "The Suppression of Lawlessness in the South," by Governor Stone, of Mississippi. The department of "Notes and Comments" ends an unusually strong number of this always strong publication.

THE *Presbyterian Quarterly* feeds its readers with solid meat. Its April number has: 1. "The Attractions of Popery," by R. L. Dabney, D.D.; 2. "Dr. Driver on the Authorship of Isaiah xiii and xiv," by W. M. McPheeters, D.D.; 3. "Presentationism versus Representationism," by J. A. Quarles, D.D.; 4. "A Pupil of John—Polycarp," by W. Beattie Jennings; 5. "Ordination to the Ministry of Christ," by A. C. Hopkins, D.D.; 6. "Why We Are Presbyterians," by J. A. Scott.

THE *Treasury* for April introduces to its many readers the Rev. John R. Davies, D.D., lately inducted into the pulpit of the Fourth Avenue Presbyterian Church, New York, as the successor of Dr. Howard Crosby.—The *Quarterly Review of the United Brethren* for April has, among other articles, one on "Woman's Position in the Church," by Mrs. Keister Harford, M.A., and a second on "Woman in Official Life," by Ada J. Guitner, M.A.—The *New World* is among the most solid of the Quarterlies reviewing "religion, ethics, and theology," though orthodoxy may sometimes take issue with its conclusions. Its March number includes: "The Human Element in the Bible," by Philip S. Moxom; "Universalism a Progressive Faith," by A. N. Alcott; "The Origin of Goodness," by Minot J. Savage; and "The Ante-Nicene Doctrine of the Unity of God," by Thomas R. Slicer.—The *Contemporary Review* for April among thirteen contributed articles has "The House of Lords and Betterment," by the Duke of Argyll, and "The Bogus Apotheosis of the British Army," by Archibald Forbes.—*Christian Literature and Review of the Churches* in its April issue has an article on "Our Philanthropic Agencies," by Archdeacon Farrar, and a beautifully illustrated advertisement of the projected tour known as "the World's Temperance Crusade." Miss Willard is herein likened to Peter the Hermit.—The *Gospel in all Lands* for April gives particular discussion to Hindooism.—The *Catholic World* for April among its articles has a noticeable paper by Rev. Kenelm Vaughan on "What Catholics Have Done for Education in Mexico."

BOOK NOTICES.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Non-Biblical Systems of Religion. A Symposium. By the Venerable Archdeacon FARRAR, D.D., Rev. Canon RAWLINSON, M.A., Rev. W. WRIGHT, D.D., Rabbi G. J. EMANUEL, B.A., Sir WILLIAM MUIR, Rev. EDWIN JOHNSON, M.A., T. W. RHYS DAVIDS, LL.D., Ph.D., the Honorable RASMUS B. ANDERSON, Rev. WILLIAM NICOLSON, M.A. 12mo, pp. 243. Cincinnati: Cranston & Curtis. New York: Hunt & Eaton. Price, cloth, 90 cents.

The names above given on the title page are a sufficient guarantee that something worth reading is within. The chief trouble is that, being simply brief magazine articles, reprinted from the *Homiletic Magazine* of London, the tremendous topics attacked can only be treated in a very fragmentary, and hence in a somewhat unsatisfactory, manner. "Ancient Egyptian Systems," "Ancient Canaanite Religions," "Earlier Hellenic Religions," "The Religion of the Ancient Scandinavians," Islam, Buddhism, "The Jewish Faith," "Positivism as a Religion," and "The One Purely Moral Religion" are briefly considered. But not much of importance can be said on such themes in ten or fifteen minutes. The most satisfactory and suggestive of the papers now considered are those by Rabbi Emanuel, on the Jewish faith, and by Professor Thomson (whose name for some reason is not on the title page with the rest), on positivism. The rabbi speaks respectfully of Jesus, "the great Teacher whose influence has so profoundly affected the world." "He lived and died," he says, "an obedient son of Israel. Nor was his death the signal for the establishment of a new religion. . . . Indeed, it was Paul's preaching that authorized such departures from Jewish practice as constituted the establishment of a new faith; and from an historical point of view I am inclined to name Paul, rather than Jesus, as the founder of the Christian religion." How indignantly and vehemently the great apostle would have repudiated any such honor (perhaps the rabbi does not regard it as an honor) any reader of the epistles can clearly see. The author of the essay, who evidently belongs to the liberal wing, calls Christianity a sister religion to Judaism, the two faiths, "once rivals, long foes, now and henceforth, it is to be hoped, friends and fellow-workers, . . . striving together, though by different methods, to bring all men to the knowledge and worship of the Most High." Professor Thomson's paper is equally noteworthy. Of positivism as a philosophy or as a science very much has been written, but of positivism as a religion most people are much more ignorant; and this is the less to be wondered at in that by no means all who accept the positive philosophy receive also the teachings of M. Comte in regard to religion—"the religion of 'humanity,' or 'human catholicism,' as it is sometimes designated, in contrast with Roman Catholicism. Its trinity is humanity, the world, and space. It has its saints' days, its sacraments, its priesthood. But these are mostly on paper. Its temples have yet to be built, its priesthood has yet to be instituted. The followers of this new cult are exceeding few, and it has been admitted that out-

side of France and Britain they can be reckoned only by units. It is a religion that offers no pardon for the past and lifts no veil from the future. What can it do for men? It goes too far for the materialist, it goes not far enough for the spiritualist. Humanity does not long to be worshiped, either collectively or individually, but desires above all else to rest its hopes on some beneficent and almighty Being who will give peace to its conscience and strength to its will.

The Ideal of Humanity in Old Times and New. By JOHN STUART BLACKIE, Emeritus Professor of Greek in the University of Edinburgh, Author of *On Self-Culture*, *Four Phases of Morals*, etc. 12mo, pp. 301. New York and Chicago: Fleming H. Revell Company. Price, cloth, \$1.

This is a small volume of unconnected essays, grouped under a remote, unrelated, and somewhat fanciful title. It is not so much the ideal of humanity that is set forth as the views and reflections of good Professor Blackie on a variety of subjects, such as "David, King of Israel," "Christian Unity," "Wisdom," "Women," "St. Paul and the Epistle to the Romans," and "The Scottish Covenanters." Everything from the pen of John Stuart Blackie is well worth reading. In general he can be depended on for the broad, balanced, and fair-minded judgment which goes with high intelligence, wide culture, thorough scholarship, and full maturity. He is equally at home in the realms of religion and of culture. His writings mix the two together. His religion is intelligent, and his learning is saturated with piety. His style may be indicated by an extract from the first of these essays: "Of all the fair chances that can befall a young man at his first start in the race of life the greatest unquestionably is to be brought into contact, and if possible to enter into familiar relations, with a truly great man. For this is to know what manhood means, and a manly life, not by grave precept or wise proverb or ideal picture; but to see the ideal in complete equipment and compact reality before you as undeniably and as efficiently as the sun that sheds light from the sky or the mountain that showers water into the glen. As when the poor primeval dweller in a cave of the wilderness is for the first time brought into the view of a pillared Greek temple or a massive Florentine palace he leaps into a new conception of what a human dwelling means, and, stirred with an imitative ambition, proceeds forthwith to shape for himself a miniature of the temple or the palace, . . . so the young man who first comes into living contact with a Cæsar or an Alexander, a Shakespeare or a Bacon, passes at one step, as it were, from a dream of manhood to the fact of a great personal possibility, or at least of a noble human relationship. He may not hope ever to become a Cæsar in war or a Shakespeare in literature, but certainly he has become feelingly alive to the kinship which he may claim and the aspirations which he may indulge. What is a great man? A man is great among men just as Mont Blanc is great among Swiss, or Ben Nevis among Scottish, mountains—a man rising above the normal level of his kind, with as marked an elevation as these heights above the common reach of heaven-kissing hills, and at the same time possessing all the qualities and virtues that belong to terrestrial

elevations generally. This is a qualification that must be distinctly marked. Mere height will not make a Ben Nevis or a Mont Blanc; and so a mere superiority in any of the special qualities or positions that belong to a man will not make a truly great man. The man must be a complete man, a man all round, but at the same time a man in his peculiar sphere of the social harmony, presenting to the general eye a superiority as marked as any high Highland Ben does above its lowly congeners. A great genius is not necessarily a great man; he may be a Beethoven in the lordship of sweet sounds, a Raphael in the cunning handling of brush and pencil, a Napoleon in the well-ordered sweep of ambitious war, but not therefore a great man. Jove is not Jove merely as a strong launcher of the thunderbolt, but as the assertor of justice, the avenger of perjury, and the protector of innocence. Nay, so far is mere special greatness of any description from giving a man claim to the praise of a truly great man that, as we daily see, there is a strong tendency in the cultivation of any prominent specialty to defraud the other capacities that belong to a well-acquainted human creature and to disturb the balance of his manhood. Thus it happens that the strong point in a man's professional exercise becomes a weakness in his human character; his favorite virtue, like a pampered child, becomes his prominent weakness; the exaggerated presentment of one feature destroys the fair proportions in which the beauty of an æsthetical whole consists; and in this way your mere lawyer, for instance, becomes an expert intellectual fencer, your mere poet a blower of splendid soap-bubbles or a colorist of clouds, and your mere parson a bundle of sacerdotal conceit. Let us say, therefore, that a great man is a man who, while in the exercise of his special capacity soaring as high above common men as an eagle above a barn-door fowl, is deficient in no function that makes a man a man." We judge that the essay dearest to its writer's heart is that on "The Scottish Covenanters." Professor Blackie is a true Scotchman, and tells with proud and patriotic fervor the magnificently heroic story of those stout, brave Christian men, of whom the world was not worthy, who belong to the noble army of martyrs for religious liberty. Concerning the assassination of Archbishop Sharp, he says it was an unplanned accident which would never have occurred had Sharp been man enough and gentleman enough to say: "My countrymen north of the Tweed have as much right to read presbytery out of the Bible as I have episcopacy; they do not interfere with my rendering of the sacred text, and I have no right to interfere with theirs. Let Charles, a trifler and a pleasure-hunter, perform what pranks may suit his lawless humor at full swing; but I am a Christian priest and a minister of God's Gospel of peace, and can have nothing to do with a policy which, in kinship, not with Christ, but with the Neros and Diocletians of pagan times, commences with the assumption of a spiritual power in matters which can belong to no secular authority, and ends in the persecution and death of the most faithful servants of God and the most loyal subjects of the king that the country can boast."

Religion. By G. DE MOLINARI, Correspondent de L'Institut, Redacteur en Chef du Journal des Economistes. Translated from the Second (Enlarged) Edition, with the Author's Sanction, by WALTER K. FIRMINGER, B.A., Merton College, Oxford. 12mo, pp. 300. New York: Macmillan & Co. Price, cloth, 90 cents.

The topic which this distinguished French author has taken up in the small volume before us is sufficiently comprehensive, and of lasting importance as well as widest interest. Nor can his treatment of it be much criticised. He makes a strong plea in favor of ecclesiastical liberty and the disestablishment of the Church, which we certainly believe in over here in America. But the writer being a member of the Gallican Church, and the translator, who also supplies notes, being a member of the Anglican Church, they cannot naturally be expected to adapt their discussion very largely to an American audience. Some things here, however, are of permanent and universal value. Part First takes up "The Past and Present of Religions," Part Second "The Future of Religion." The history is traced almost exclusively from what might be called the scientific or natural standpoint, though the supernatural is by no means denied. The second part is mainly occupied with the separation of Church and State, which the author regards as both inevitable and desirable, especially because only thus can religion most effectually exert its influence upon the conduct of individuals and the direction of human affairs. The concluding sentence is as follows: "We shall believe that we have lost neither time nor trouble if by writing this book we shall have given birth to the idea of founding an association for securing the economic liberty of religious bodies." That religious bodies this side the sea have complete economic liberty is something for which perhaps we do not sufficiently praise God. We extend to our brethren in France and Britain who are striving after it our cordial sympathy.

PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

The Captain of the Janizaries. A Story of the Times of Scanderbeg and the Fall of Constantinople. By JAMES M. LUDLOW, Author of *A King of Tyre*, etc. New Edition. Post 8vo, pp. 404. Price, paper, 50 cents.

The Prince of India; or, Why Constantinople Fell. By LEW WALLACE, Author of *Ben Hur*, etc. 2 vols. 12mo, pp. 1,078. Price, cloth, \$2.50.

There are interesting reasons why these two books, both published by Harper & Brothers, should be noticed together. They have been brought into studious comparison in the public mind by various parallelisms and contrasts. Whoever seeks for an explanation of the curious and close resemblances between them must enter into some mysterious psychological problems. Putting side by side the undeniable similarities and the offered statements concerning them, it is difficult to reconcile them except upon some very subtle and occult theory. Although each book has a different topic and is written in a different style, both cover to a large extent the same period in history, both making large use of the fall of Constantinople in its capture by the Turks in 1453. And it is in this portion of the history that the most marked and puzzling coincidences occur. The first

resemblances that strike the reader are the time, place, and prominent historical characters in both stories. The most singular resemblances lie chiefly within the field of invention. We present some of them. Ballaban, the Captain of the Janizaries, is, in outline of career, reproduced in Mirza, in Wallace's *Prince of India*. Both are Christian children, both are captured by Turks, both are educated as Janizaries, both become comrades of young Mahomet and his intimate advisers, both are sent by Mahomet to act as spies in Constantinople before the siege, both fall in love with the heroine of the book, and both befriend her and save her life at the same time (the capture of the city) and in the same place (the chancel of St. Sophia). As to the heroines, Morsinia, in Dr. Ludlow's book, and Irané, in General Wallace's, both are of noble rank, both are orphaned by the murder of their parents, both are brought to Constantinople, both attract the desire of the Emperor Constantine while Phranza, the chamberlain, is seeking a wife for Constantine at Eastern courts, both decline the emperor's advances, both appear on the walls during the siege and create the illusion of the Virgin Mary, both are befriended by a lover—Mahomet's confidential friend Ballaban, in one book, and Mirza, in the other, and both are rescued in the chancel of St. Sophia. When Mahomet enters the building both are given to Mahomet—one by Ballaban and the other by Mirza. As to Ballaban, in the *Captain of the Janizaries*, and Lael, in *The Prince of India*, both are kidnapped near the Hippodrome, both are concealed in the old water-vault of Constantine, both are taken down the steps to a boat with lights flashing through the darkness and a forest of pillars around, and both escape by the drowning of one of the captors in the water-vault and the killing of the other at the entrance. Other resemblances are seen in the two monks discussing the "Filioque," and the two Janizaries' reminiscences of childhood. In addition to specific similarities like these it has been remarked that in general the two books make much the same impression. In every discussion of this peculiar matter it should be borne in mind that Dr. Ludlow is secure in the fact that his book was published seven years before *The Prince of India* appeared. General Wallace denies that he had any knowledge of Dr. Ludlow's book or ever so much as saw it. *The Captain of the Janizaries* took six months in the actual writing; the writing of *The Prince of India* extended through six years. Dr. Ludlow keeps closer to historic lines, and his book has a firmer framework of fact. General Wallace gives freer rein to imagination, and is not restrained by regard for the details of the history of which he makes liberal use. The author of *Ben Hur* aims at splendor and high-wrought dramatic crises, and largely achieves his aim. His pages are at times like a heavily embroidered piece of oriental tapestry, stiff and elaborate. In the labored accumulation and interweaving of innumerable details there is enough to account for the long years spent in the writing. The book pants a little with its effort. We can hardly say that history is the warp and romance the woof, because the romance so greatly exceeds the history in quantity. General Wallace's book shows signs of the advantage he has enjoyed in his extended opportunities to

study the minutiae of oriental scenes and customs and to command for his work what is called local color. On the other hand, we cannot help feeling that, while in Dr. Ludlow's volume there is less effort spent upon details and a less gorgeous and glittering style, there is more compact substance, less artificiality, and more real power in swift, free-hand drawing and the portrayal of personal characters. The odd resemblances between these two books, appearing, seven years apart, from authors unacquainted with each other, furnish another of the curiosities of literature, intensify public interest, and multiply the readers of both books, each of which is well worth reading. Were there no gain from such reading except to make one of the great catastrophes of history stand out in startling and memorable pictures of blood and fire it were enough. For this accurate reproduction of history in a blaze Dr. Ludlow's is the more valuable work. The difference between the books in this respect is illustrated in the fact that Scanderbeg is a real and important historic character while the Wandering Jew is an utter fiction. Similar strange coincidences are not wanting in literature ever since men began to write. Attention was recently called to the remarkable resemblance between one of Tennyson's poems and one published years before in the *Yale Literary Magazine* by Charlton T. Lewis. But the two books before us furnish one of the most remarkable instances of extensive, minute, and mysterious parallelism to be found in literature. It is most interesting to read them both in the order of their publication.

The Law of Psychic Phenomena. A Working Hypothesis for the Systematic Study of Hypnotism, Spiritism, Mental Therapeutics, etc. By THOMSON JAY HUDSON. 12mo, pp. 409. Chicago: A. C. McClurg & Co. Price, cloth, \$1.50.

The subtitle of this book, "A Working Hypothesis for the Systematic Study of Hypnotism, Spiritism, Mental Therapeutics, etc.," clearly identifies its nature and motive. The "working hypothesis" is that we have two minds and that the second mind (subjective) is amenable to "suggestion." Of course the author believes that all the unusual psychic facts manifest in hypnotism, etc., are best explained by mental duality and suggestion. There are two preliminary objections to the theory: first, that we are not conscious of having two minds, and, second, that the theory is distasteful to the scientific mind. Further, the line of separation between the two is not made at all clear. For example, it is the objective mind which reasons; but the subjective mind does the remembering. Now, we cannot imagine an act of reasoning so simple that it requires no aid from memory. A bolder hypothesis is required—that both minds remember. We are not able to find any advantage in dualizing our conception of the mind. All the author's facts are, in our judgment, consistent with mental unity. At all events, he has not proved the necessity of his hypothesis. Nor is there anything novel in the doctrine of suggestion; it is only the application of the doctrine that presents novelty. Here our author ventures upon the really important part of his theorizing. The power of controlling another by suggestion has been found to be a very limited one. As an

hypothesis it not only fails now and then (and one failure sets it aside), but it fails in a large majority of cases. The author saves his hypothesis in a truly heroic manner by just prefixing the word "*auto*" to the word "suggestion" when the hypothesis fails. It is like saying that all substance is iron or noniron; or that every man is good or not good. To ascribe the failures of suggestion to suggestion itself by the theory that the mind of the patient counter-suggests—life would be easy if *pro* and *con* were always so easily convertible. We need a new theory about mysterious mentality, but more sifting of the so-called facts. So far as these facts have passed beyond the testing stage into general acceptance they are easily enough explained by standard books on psychology. There is, however, a larger mass of "facts" which have not passed the testing stage. Most of the difficulties of the subject are created by doubtful "phenomena," in which deception and self-deception may still be used as a "working hypothesis." A new hypothesis is of no service in explaining what never happened. Dreaming, somnambulism, hypnotism, trances, etc., are easily enough accounted for, and are consistent enough with common psychologic teaching. The author believes that hypnotism cannot be used for criminal purposes. Only a bad man or woman can, by suggestion, be made to do wrong. This is probably too cheerful a view, and the author's confidence may be explained by his hostility to legal restraints upon hypnotic experiment. The intelligent reader who remembers that most of the author's phenomena have long been as simple as arithmetic will find the book entertaining as well as ingenious.

Introduction to Elementary Practical Biology. By CHARLES WRIGHT DODGE, Professor of Biology, Rochester University. Crown 8vo, pp. 422. New York: Harper & Brothers. Price, cloth, \$1.20.

After the publication of Huxley and Martin's *Practical Biology* there appeared for many years nothing new in the way of a practical guide for laboratory work in biology. Rapidly advancing knowledge has, however, produced every year new ideas among educators as to methods of instruction, resulting in the last few years in the publication of a number of books on elementary biology, both practical and theoretical. This work of Professor Dodge is one of the best of them all. The aim of his undertaking is to give the student an outline guide to laboratory work in elementary biology, including the study of both plants and animals, and to teach him to use his eyes and brain together. The work begins with the study of the animal and plant cell, and then passes to the study of higher forms. Among animals we find directions for the study of the sponge, hydra, campanularian hydroid, the starfish, the earthworm, the lobster, the locust, the crab, and the frog. Among plants it treats of *Vaucheria*, the stoneworts, the rockweeds, molds, mushrooms, liverworts, ferns, and the flowering plants. Added to the laboratory directions we find an appendix giving a list of reagents, with directions for making them and for their use; and, lastly, there is a list of references to important works on biology and a glossary. The work is designed as a laboratory guide, and for nothing

else. It has no descriptions and no figures. It is purposely designed to be absolutely unintelligible except to one who has the actual specimen immediately in front of him for study. The special feature of the book, and that which gives it particular value, is the method by which it directs the student in his laboratory work. This consists in asking him a series of questions, many of which may be answered from simple observation, but some of which require the exercise of considerable thought and originality on his part. None of the questions are answered, nor can they be answered except from personal examination of the specimen. They cover various topics of comparative anatomy and homology, of physiology and function, and will certainly lead to a more thoughtful study of animals and plants than any other laboratory guide that has yet appeared. It is true that the questions are sometimes entirely beyond the ability of the student to answer. It is a little surprising, for example, to find an elementary student expected to tell why the locust has both simple and compound eyes, or why so many earthworms can be seen on the ground after a rain—questions which are still puzzles to the specialist. Many such unanswerable questions are found in the book. The author states, however, that he does not expect an answer to all the questions, but inserts them simply as suggestions. This method of teaching is certainly the ideal one. Practical biology should have for its purpose, not the storing of the student's mind with facts, but to teach him to see and think for himself. The ordinary laboratory guide gives so many minute directions and so much information that it has rather the effect of curbing than of stimulating one's originality of investigation and of thought. It is doubtful, therefore, whether any of the text-books of biology which have been published in the last ten years are so well adapted to stimulate the student in the right kind of observation and thinking as this one of Professor Dodge, that tells him almost nothing, but asks him questions and forces him to find the answers for himself. It is, perhaps, a matter of question whether the ordinary student can find the time for the study of biology in this way. To answer some of the questions or follow satisfactorily some of the suggestions would require several days' study and much hard work. The work is, indeed, almost too comprehensive, and without testing it by practical trial it hardly seems possible that any class of students could study all the subjects outlined in the book within the time allotted to elementary biology even in the best schools. One may also regret that no figures are in the book; for experience has taught that some directions in the way of diagrams are absolutely necessary for the beginner. It is also to be regretted that the author did not see fit to mention the publishers of the various works of reference, for such mention would very materially aid in making this list valuable. The author does not expect, however, that the book will be used without a competent instructor, and doubtless intends that the instructor should supply the lack of diagrams and give personal help where necessary. The purpose of this guide is to outline the work to be done and to stimulate the student not only to use the dissecting knife and microscope, but also his eyes and his brain together.

Ideal Suggestion through Mental Photography. By HENRY WOOD. 8vo, pp. 163. Boston: Lee and Shepard. Price, cloth, \$1.25.

The most interesting thing about this book is that it has a certain market. Ideal suggestion has put some persons into a receptive attitude for this mixture of truth, rhapsody, and nonsense. The "laws of mental healing" herein rhapsodically expounded mean in this instance the healing of the sick body by the healthy mind. The Scripture texts used are true, but they are misinterpreted. Other truth is stated, but misapplied. The author has persuaded himself that "disease primarily is only a mental specter;" but it is not a sane conclusion. If it were no child would die of diphtheria. Mr. Wood says, "He who fears that he will take cold is always taking cold." The real fact is that the man who is always taking cold fears it as a plain danger to which he is exposed. He did not begin to take cold by fearing it. Nor is it true, as the author teaches by misinterpreting Job, that whatever a man fears will come upon him. He also says, "The roots of illness have their rise [!] in conscious or unconscious fears." If that were true children would not die of croup or cholera infantum. So far as grown people are concerned, it is more true that wholesome fear leads them to escape illness by taking proper care of themselves. Fear of drowning does not lead a man to jump into the sea, but the contrary. It is a misfortune that pious meditations should be mixed up with the nonpious nonsense of this book.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

The Sacred City of the Ethiopians: Being a Record of Travel and Research in Abyssinia in 1893. By J. THEODORE BENT, F.S.A., F.R.G.S., Author of *The Ruined Cities of Moshonaland*, etc. With a Chapter by Professor H. D. MULLER, on the Inscriptions from Yeha and Aksum, and an Appendix on the Morphological Character of the Abyssinians, by J. G. GARSON, M.D., V.P.A.I. Crown 8vo, pp. 300. London and New York: Longmans, Green & Co. Price, \$5.

This book is not a conventional traveler's tale of seeings and doings during a flying visit to some faraway ancient cities. It is rather a scientific contribution to knowledge, made by an experienced traveler and a man of wide and deep geographical knowledge. It is charmingly written, and is quite as interesting as a popular tourist's story. We commend it to the reading of the traveler who is willing to see a bit through another's eyes; to the student of Church history who wants some fresh knowledge of the Abyssinian Christians; and to the orientalist, who will find in it new discoveries of immense importance bearing upon the history, the religion, and the languages of the Semitic peoples. The journey of Mr. Bent began at Massaua (often written Massowah), on the Red Sea, and his objective point was Aksum, the "sacred city of the Ethiopians," which lies inland above the low country near the sea. Massaua is the city which forms the base of operations for the Italian government in its efforts to colonize, civilize, and rule a portion of the great African continent, and the Italian officials showed much hospitality to Mr. Bent and

to his wife, who accompanied him on the entire journey. Aksum is away up among the mountains at a height of 7,226 feet, "at the top of that gigantic wall which had so effectually shut it off for all generations from intercourse with the outer world. Here, as Gibbon says, 'the Ethiopians had slept for near a thousand years, forgetful of the world by whom they were forgotten.'" The place from which he started has a living political interest; the place to which he was going was almost certain to be full of antiquarian interest. The journey was beset with great difficulties, and at one stage almost ended in a tragedy. The country is the prey of brigands, and is almost always torn with revolution or rebellion. The king is unable or unwilling to maintain order in his realm; and there is small wonder to learn from Mr. Bent that the people asked him frequently when the English would come to give them peace again, or to hear him add, "Personally, I cannot help thinking that the sooner some European nation undertakes the government of Abyssinia the better it will be for the country." But the real object of Mr. Bent's difficult and dangerous journey was not to observe the political and religious conditions of the country, however interesting they may be, but rather to seek archaeological evidence for the origin of the people who first introduced civilization into the land. It has long been supposed that Abyssinian civilization was Semitic, and that it came from Arabia, the home of the purest Semitic race. There were numerous traditions pointing that way, and many scholars accepted this theory, but without definite proof. Mr. Bent has now settled this question by the most definite and detailed monumental evidence. He has brought back from Abyssinia, from the cities of Yeha, Adoua, and Aksum, photographs, copies, and squeezes of obelisks, temples, and inscriptions. The latter have all been deciphered by Dr. D. H. Müller (whose name is incorrectly printed H. D. Müller on the title page), and they prove to be written in the Sabæan language. The names of kings given upon them were previously known from early Arabian inscriptions. Old Semitic words like *melek*, king, abound in them. The oldest of them were found at Yeha, which was probably a capital of the Sabæan colony. These may be dated both palæographically and historically. By the former test they are shown to belong to the oldest Sabæan inscriptions; by the latter they can be shown to have been written before the Assyrian king Tiglathpileser III fought with the Arabians about 732 B. C. This carries us back to a high antiquity, and gives a most welcome ray of light upon the period when the Sabæans sought gold and ivory in the heart of Africa. It is interesting to note that Mr. Bent is now engaged in a visit to Hadrhamant, where he will probably find yet other evidences of the wealth and culture of Sheba, whose queen visited Solomon.

The Mummy. Chapters on Egyptian Funereal Archaeology. With Eighty-eight Illustrations. By E. A. WALLIS BUDGE, Litt.D., F.S.A. 8vo, pp. 404. Cambridge: At the University Press. Price, cloth, \$3.25.

Dr. Budge is acting assistant keeper in the Department of Egyptian and Assyrian Antiquities in the British Museum. In the terminology of that

ancient and honorable institution assistant keeper in a certain department does not mean that the holder of the title is a subordinate. The assistant keeper in a department is the head of that department; he is assistant only in the sense that the chief librarian is nominally chief keeper of all the antiquities, though in reality he may know very little about many of them. Dr. Budge is, however, not yet an assistant keeper, but is only acting assistant keeper. The knowing ones are, however, well aware that the word "acting" will soon be stricken from his title and that he will have the title of the office, all the work of which he is now doing. His predecessor was the famous P. Le Page Renouf, now retired with a civil pension which he has earned by long and distinguished services. Dr. Budge began his connection with the museum many years ago, and has worked up from the bottom to a position of great dignity and influence. In his care are the Egyptian collections, which now rank second in importance and extent among the collections of the world, those of the Gizeh Museum alone being superior, and besides these the Assyrian collection, which is in every respect superior to any collection of the kind in existence. The collections in the British Museum give Dr. Budge a magnificent opportunity for work, such an opportunity as is hardly paralleled, on all its sides, in the world. He is making good use of his opportunities, for his books follow each other with surprising rapidity. It is, indeed, a question as to whether his productiveness is not excessive. So far the work is in every way worthy of his position and of his long Oxford and Cambridge training. The volume here under review may almost be called an accident. Dr. Budge was invited to prepare a catalogue of the Egyptian collection in the Fitzwilliam Museum, Cambridge. That museum now takes rank with the really great Egyptian collections of the world, not so much by its extent as by its representative character and by the great value of certain of its exhibits. As a museum where the average intelligent man may get a good general view of Egyptian antiquities it is superior to London, which is discouraging and overwhelming by the very reason of its size. In teaching power it is second only to Berlin; and in its labeling it is superior to that superbly arranged and beautifully set collection, the collections at Berlin being arranged in rooms specially decorated as temples, tombs, palaces, and dwellings, so that every object is put in a setting appropriate to its original use in ancient Egypt. Dr. Budge was not content to write the stereotyped style of catalogue, with its dreary numbers and dull descriptions. He wrote an elaborate introduction discussing the language, literature, history, art, and customs of the ancient Egyptians so that visitors to the Fitzwilliam Museum might have in their hands all needful information to the understanding of the antiquities displayed. This introduction has now been published in separate form as an independent book, and a very useful book it is. The title is, however, very misleading. There is nothing about the mummy or about funereal archæology until page 153 is reached, and even much that follows that page is only very indirectly connected with the ostensible subject of the book. But it would be very difficult to give the book any title that would

be properly descriptive, for it is almost encyclopedic in character. The author's own justification for the strange title seems to be thus stated in the preface: "The monuments and remains of ancient Egypt preserved in the great museums of Europe and Egypt are chiefly of a sepulchral character, and we owe them entirely to the belief of the Egyptians that the soul would at some period revivify the body, and to the care, consequent on this belief, with which they embalmed the bodies of their dead, so that they might resist the action of decay and be ready for the return of the soul. For the sake of the mummy's safety tombs were hewn, papyri were inscribed with compositions the knowledge of which would enable him to repel the attacks of demons, ceremonies were performed, and services were recited; for the sake of the comfort of the mummy and his *ka*, or genius, the tombs were decorated with scenes which would remind him of those with which he was familiar when upon earth, and they were also provided with many objects used by him in daily life, so that his tomb might resemble as much as possible his old home." It is a short step from this to Dr. Budge's *dictum* that "the mummy is the most important of all objects," and that it is therefore a very proper and convenient object to make the medium for the conveyance to the public of all sorts of information about Egypt. The book begins with very brief statements about the race, the language, and the land of Egypt. The first and second of these topics are weakly handled. It gives us no help, for example, to say that "the language of the Egyptian . . . belongs wholly neither to the Indo-European nor to the Semitic family of languages," and it is absurd to add that the "only known language which it resembles is Coptic," which is its direct descendant. The investigations of Stern, Sethe, and, greatest of all, Erman lead us to much more definite conclusions than these, even if they do not finally place Egyptian among the Semitic languages. Following these matters about sixty pages are devoted to an outline of the history of Egypt, which is admirably done. Pages 108-152 are perhaps the most valuable in the entire volume. They contain an exhaustive account of the decipherment of the Rosetta stone and of the consequent reading of Egyptian inscriptions. This story has never before been so well told in English. It adds to the just fame of Champollion, but it also does proper honor to Young, who is shown, by indubitable proof, to have anticipated the former in the fundamental discoveries which led to the reading of hieroglyphic writing. This is rather tardy justice to Young, after Englishmen have for so long given all the praise to Champollion. It is only fair to say that the Germans have nearly all of them, especially Brugsch, Wiedemann, and Erman, long given him his just credit as the first decipherer. To all who would know this thrilling story of a marvelous achievement we heartily commend these pages. Finally, after all these preliminaries, funereal archæology begins on page 153. The first chapter of it is entitled "An Egyptian Funeral," and is a vivid and interesting account of all the religious ceremonies and all the methods of embalment and entombment employed by the ancient Egyptians. The sections that follow give the

detailed information upon which this account of an ideal funeral is based. There is very little that is new in them, but this information certainly was never so accessible before or so well arranged for ready reference. The book is profusely illustrated with pictures. It is well printed and bound. It has—and that is best of all—an admirable index, which makes the whole book still more valuable. To the increasing number of people who visit museums, and the much larger company who would know about Egypt, we recommend this popular but scientific book.

MISCELLANEOUS.

The Tongue of Fire; or, The True Power of Christianity. By WILLIAM ARTHUR, A.M., Author of *The Successful Merchant*, etc. With a New Preface by the Author and an Introduction by the Rev. WILLIAM M. TAYLOR, D.D. 12mo, pp. 360. New York: Harper & Brothers. Price, cloth, \$1.

The baptism of the Holy Ghost was the power of the early Church, is the need of nineteenth century Christianity, and will be the key to the success of the future Church. Whoever has read Mr. Arthur's long-celebrated book has already consented to these propositions. Whoever has not read it should avail himself of this second edition of the *Tongue of Fire*. It is a great volume, by a great writer, on a great subject.

The Boy Jesus, and Other Sermons. By WILLIAM M. TAYLOR, D.D., LL.D., Pastor Emeritus of the Broadway Tabernacle, New York City. Crown 8vo, pp. 301. New York: A. C. Armstrong & Sons. Price, cloth, \$1.75.

The Galilean Gospel. Fourth Edition. By ALEXANDER BALMAIN BRUCE, D.D., Professor of Apologetics and New Testament Exegesis, Free Church College, Glasgow. 12mo, pp. 232. Cincinnati: Cranston & Curtis. New York: Hunt & Eaton. Price, cloth, 75 cents.

The Prayer that Teaches to Pray. By the Rev. MARCUS DODS, M.A., D.D., Author of *Israel's Iron Age*, etc. 12mo, pp. 176. Cincinnati: Cranston & Curtis. New York: Hunt & Eaton. Price, cloth, 60 cents.

The Lord's Prayer. Sermons Preached in Westminster Abbey. By F. W. FARRAR, D.D., F.R.S., Archdeacon of Westminster. 12mo, pp. 279. New York: Thomas Whittaker. Price, cloth, \$1.50.

These four volumes of sermons are a vigorous protest against the representation that the Christian pulpit is declining. One of the series of discourses was preached in America; three were given in England. All are alike catholic, evangelical, helpful. To declaim against the vigor and worth of the pulpit in the presence of such sermonic addresses is fanaticism gone mad.

The Sunday Newspaper. By Rev. ROBERT F. BISHOP, Author of *Camerton Slope, A Story of Mining Life*. 16mo, pamphlet, pp. 8. Cincinnati: Cranston & Curtis. New York: Hunt & Eaton. Price, paper, 3 cents.

Our Western Book Concern instituted a competition by offering prizes for the best essay on "The Sunday Newspaper." The first prize was won by Rev. R. F. Bishop, now pastor at Chillicothe, O. The essay is published in paper-covered tract form, so that at small expense it may be widely scattered for the admonition of Christian people and others against

a serious and growing evil. Pastors may greatly increase and extend their influence and efficiency by distributing this tract in addition to preaching on the same theme.

The Invincible Gospel. By GEORGE F. PENTECOST, D.D., Author of *Bible Studies*, etc. Pamphlet, pp. 52. New York: Fleming H. Revell Company. Price, paper, 25 cents.

This is a vigorous address delivered before the World's Parliament of Religions at Chicago. It sets forth the glory of Christianity as seen in its antiquity, its prophetic character, its divine Author, its ethical basis; also its doctrines of salvation, as follows: incarnation, atonement, new birth, immortality, and the terms of salvation.

Ships that Pass in the Night. By BEATRICE HARRADEY. 16mo, pp. 235. New York: G. P. Putnam's Sons. Price, cloth, ornamental, \$1; paper, 50 cents.

An interesting story, which turns largely about a singular, reserved, and reticent character called "The Disagreeable Man." The first sentence of the book says: "We start life thinking that we shall build a great cathedral, a crowning glory of architecture, and we end by contriving a mud hut;" to which the Disagreeable Man adds: "We end by being content to dig a hole and get into it like the earth men." This reminds us of the saying of another: "We begin by wanting the earth to suck in our mouths, and we end by being thankful for a seat in the chimney-corner and the privilege of not being murdered." The book is divided into two parts and twenty-five short chapters. In the tenth chapter "The Disagreeable Man is Seen in a New Light;" in the twelfth "The Disagreeable Man Makes a Loan;" and at last, "The Disagreeable Man Gives Up his Freedom." Several of the principal characters are consumptives, and the book is somewhat depressing from the predominance of tuberculosis.

Beautiful Joe. An Autobiography. Illustrated. By MARSHALL SAUNDERS. 12mo, pp. 304. Philadelphia: American Baptist Publication Society. Price, cloth, 60 cents.

This is a wholesome and profitable book for boys, an interesting book for anybody. "Beautiful Joe" is a dog who follows the example of "Black Beauty," the horse, in writing the story of his own life. In it we see what a human being thinks dogs probably think of human beings. Its influence is salutary toward kinder treatment of the lower creatures which are our companions on this earth. Its best result will be in elevating the human creature by making him gentle and considerate to all living things, as was "the Compleat Angler," who, while impaling a frog upon his hook for bait, would treat him as though he loved him.

Facts and Fallacies of "Christian Science." By Rev. A. W. PATTEN, D.D., of the Rock River Conference. Pamphlet, pp. 30. Cincinnati: Cranston & Curtis. New York: Hunt & Eaton. Price, paper, 15 cents.

The "Christian Scientists" have much to answer for. It is not too much to say that there is human blood upon their hands. Lives which might have been saved, or at least prolonged by the use of proper agencies, have been lost. Guileless and trustful souls have been misled by it into a fanatical cherishing of expectations impossible of realization.

